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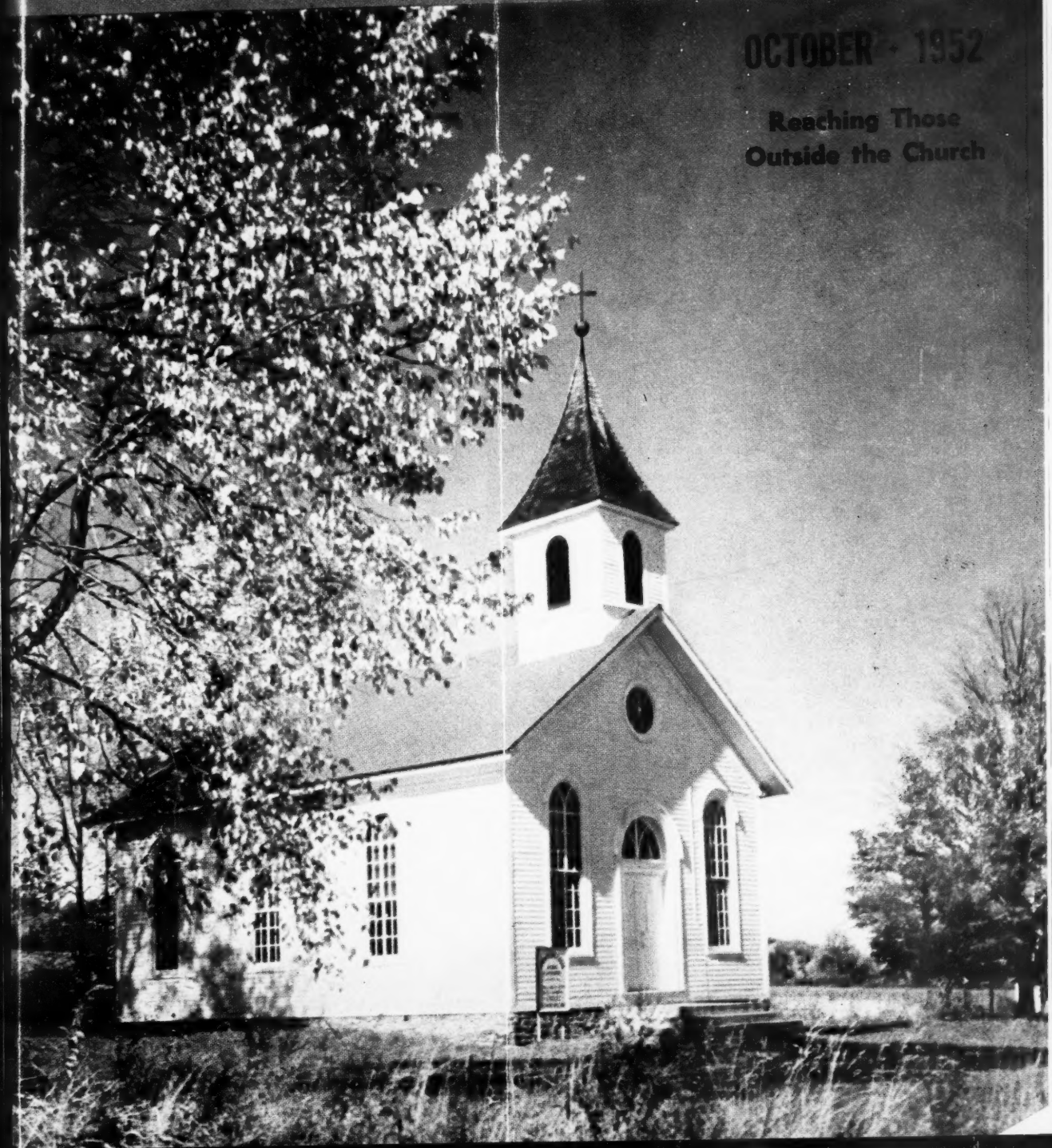
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Vol. 53

OCTOBER, 1952

No. 2

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October, 1952

In This Issue

► Are we as Christians depending too much on mass evangelism—and too little on our own efforts as individual soul-winners? Dr. Herbert Lockyer, Sr., author of this month's lead article, is persuaded that we are, though he himself speaks as an evangelist. His "To Every Creature" will make you think—perhaps open your eyes to a responsibility you've been overlooking.

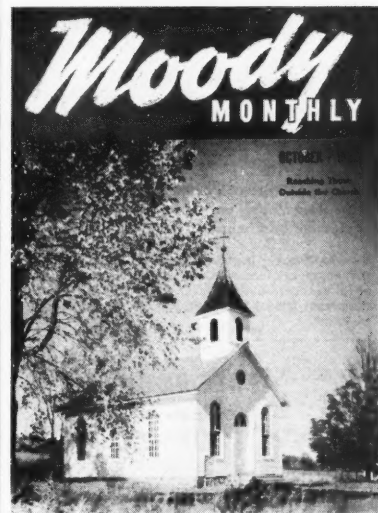
► There is good reason why Fred Jordan was chosen to write this issue's practical article on the "how" of soul-winning. Helping others become personal soul-winners is his main work as head of the American Soul Clinic in Huntington Park, Calif.

Mr. Jordan and his staff conduct four three-month schools each year, in personal evangelism. Branches in six other cities—plus two skid row branches—carry on similar work.

► Readers, especially those in the Kansas area, may sense something vaguely familiar about the name of Alexander M. Dodds, author of the short devotional article, "Let Us Go On." Mr. Dodds was among those chosen last spring to receive a Freedoms Foundation Award for a published sermon on a patriotic theme. A former missionary and pastor, he is now ministering as a Bible teacher, emphasizing the deeper spiritual life.

► One of the most unusual soul-winning articles to appear in MOODY MONTHLY in recent months—this is your editors' estimate of "On Duty in Dublin," and we think it will be yours as well. For most readers, walking the streets of Dublin with Eva and Clara Stuart Watt will be a fascinating and transforming experience.

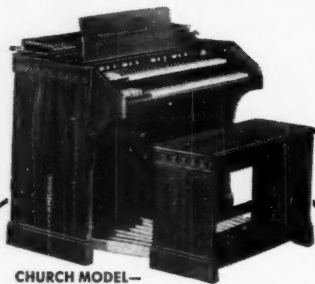
THIS MONTH'S COVER



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Out of the MIXING BOWL

MRS. WILLARD ALDRICH

When Blanket Gets Tired

MOMMIE, Bobbie, and Blanket climbed the back stairs at nap time. "Blanket's too tie-ward," Bobbie explained. Mommie felt tired, too, and almost as limp as Blanket.

Bobbie's chubby legs were pink and delectable. Mommie enjoyed watching her as she puffed along up toward her bedroom. "Blanket too heavy," she protested, stumbling on the blue satin corner of her beloved wool coverlet.

"Let Mommie help," and so saying, Mommie gathered up Blanket and held it over the two-year-old's head, leaving one corner hanging down for her to "carry." And so they went on up, Mommie carrying the weight of the burden and Bobbie holding to the dangling corner, even being lifted by it.

"Today, dear Lord," said Mommie to herself, "today I feel just like Bobbie. I am too tie-ward, and my burden is too heavy."

And then in a flash the answer came, "But, my beloved child, I will carry the weight of it, the overwhelming load of it. Do you not remember the word, 'Cast thy burden upon the Lord, and He shall sustain thee' (Ps. 55:22)?"

"I will lift it high as we climb upward and the dangling corner you shall hold will only serve to keep you close to Me. The weight of it is mine if you will let it be."

Bobbie soon snuggled down in bed with Blanket cuddled close to her, a burden turned to be a comfort.

Mommie went on down to continue her busy day, aware now and again of the dangling end of the burden, but so much more aware of the One carrying the weight of it for her.

This monthly feature appears simultaneously in MOODY MONTHLY and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.

A MOTHER'S HEART

The mother's heart is the child's schoolroom. When God thought of mother, He must have laughed with satisfaction and framed it quickly—so rich, so deep, so divine, so full of soul, power and beauty was the conception.

—Henry Ward Beecher

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Our Moody Readers

"Second" Wives' Problems

Recently I read "You Are Not Your Husband's First Wife!" by Sylvia Ratcliffe Lockwood in the August MOODY MONTHLY. How very much it has meant to me and how I do covet it for others in like circumstances. I do thank the Lord that my husband is now saved and growing in the Lord, but how I wish I could have read this article fifteen or twenty years ago!—Mrs. George M. May, Lancaster, Pa.

... most interesting and timely. Mrs. Lockwood brought several things down to earth, especially the matter of getting the correct scriptural background for her new life. She is right in all this, and her approach is most commendable. However she is not down to earth in giving her readers practical examples of her approach after getting the correct scriptural viewpoint.—C. S. Zimmerman, Dayton, Ohio.

With the reading of "You Are Not Your Husband's First Wife" comes the opening of the door to a "room" I hadn't noticed before. But there are some questions in my mind I wonder if author Lockwood can answer.

If she discovered she was wrong in her Christian relation to her husband, what did she do about the things she had stopped doing with him? After giving him the feeling that she was really going to square matters, did she let him down again by saying she still couldn't do those things?—L. E. Sprecher, Deerwood, Minn.

Grim Reaping

The apostle Paul tells us that the Old Testament was written "for our admonition." And if we are looking for admonition in the Word, the book of Judges has more to the square inch than any other portion.

God watches the doings of the nations... He expects obedience to His commands; obedience brings blessings, and disobedience brings disaster from the hands of God.

Nobody will deny that the whole world is in a bad state at present, but how many can see that we are reaping the crop that our fathers sowed? The white

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racers, for many years, oppressed the dark races, and thus prepared the ground for the sowing of the seed of Communism.

Is it not correct to say that God is "visiting the iniquities of the fathers upon the children"? Is it not high time

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that we do some repenting and cry for help to the Ruler of the nations that He may "raise up a deliverer"? Would not less politics and more religion in our government be wisdom? But will anyone be bold enough to say that there is more rottenness in Washington than in the rest of our land?—William M. Carle, Twenty-nine Palms, Calif.

Time for Prayer

Several Christians, including myself, are writing letters to editors of magazines, and newspapers, urging the church people to pray daily from now until November 4, that we will be divinely led in the presidential election.

We are in a world crisis and the man who goes to the White House has the burden and problems of Europe, Asia and America hanging heavily on his shoulders. I urge every person who reads this letter to stop and lift his heart in prayer to Almighty God that He will be with us in this crucial hour.—Mrs. Arlene Christian Hawkins, New Orleans, La.

Understanding Pastor Niemoller

After reading what is said about Pastor Niemoller in the August MOODY MONTHLY (News Report) I too, feel like writing about him.

I am convinced that he is misunderstood or has adversaries not too sound in the truth. Naturally he loves his country and would like to see a united Germany. In Russia he found that the people have been taught, for very many years to believe that America is their arch enemy. He found souls hungry for the Word of God and captured their attention as he ministered unto them. He does belong to one of the large church councils and I have always been rather afraid of them, but when I attended noonday services at the Methodist Temple [in Chicago] during the Lenten season I found, I believe, some great men of God, ready to help troubled souls to find their Saviour.

Pastor Niemoller stressed that the church that wants to carry on in an easy way is not the Church of Jesus Christ.—Ella Barton, Chicago, Ill.

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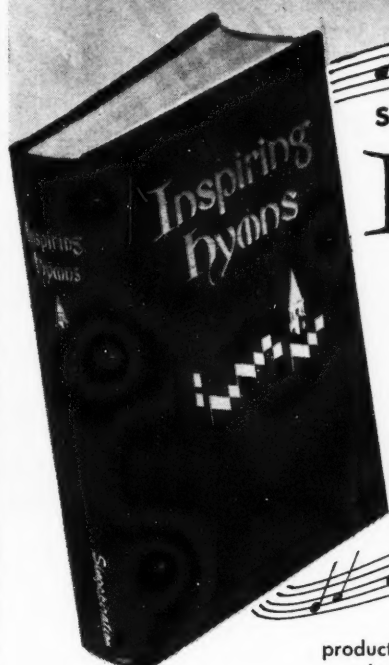
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Editorials

"Let the Women Keep Silence"

THE church was comfortable and well filled. The people were friendly. The bulletin bore out the church's reputation for carrying on a vigorous, missionary-minded work. There was no doubt that the message would leave nothing to be desired, but—

The spirit of worship was being sadly hindered. Behind us one conversation was in progress. Another continued intermittently at our right, although the service was in progress. We had the impression that many others were probably being carried on in other parts of the congregation.

"Jesus is the sweetest name I know . . .," sang the congregation.

"The choir director is going to be away next week," remarked a woman in the seat behind.

"Oh? Isn't that the third time this year?" a second voice inquired.

"That's the reason why I love Him so," the congregation continued. "For—

"This is some kind of conference, I believe. It's at . . ."

The conversation faded into the background and the hymn was finished. Later it was resumed. Now and then it intermingled with wisps of talk from our neighbors on the right. This informal visiting continued from time to time until the speaker managed to attract and hold attention by his message.

We left hoping that what we had heard was not typical of that church or of others. That same evening, however, at another service elsewhere we were amazed to hear two young women near us carry on a whispered conversation during the pastoral prayer.

* * *

Were these isolated instances? We think not. Others confirm our own observations. Evangelicals in their informality are often very informal indeed. Women especially, according to our observations, are subject to the urge to talk in church.

What is the matter with us and with our public worship? Do we regard our services as a form of Sunday entertainment? We profess to know God in truth and to delight in worshiping Him. Yet in the one or two hours a week which we give to public worship, how quickly we turn away from Him to prattle with one another!

Were the apostle Paul writing today, would he be compelled to admonish your church as he did the church at Corinth (I Cor. 14:34), "Let your women keep silence"? Still worse, would he feel constrained to rebuke the men as well?

About Those Flying Saucers

We have no way of knowing how many of our readers are searching for flying saucers. Perhaps some, however, would appreciate this word from the *New York Times* and indirectly from the distinguished astronomer, Dr. Otto Struve of the University of California.

Citing a talk by Dr. Struve before the Western Amateur Astronomers' Convention, the *Times* observes that this authority and others in his field agree that of all the planets in the solar system only the earth can support

life as we know it. Mars has no chlorophyll producing vegetation and is short on water. Venus is cloaked in suffocating carbon dioxide with no free oxygen or water. Mercury is known to be hot enough to melt lead, and other planets have atmospheres of ammonia and methane.

But what of worlds beyond our solar system? Dr. Struve concedes that among the millions on millions of stars in the Milky Way there *may* be a thousand worlds which are inhabitable—more probably ten or a hundred. But their average distance is some 50,000 light years from the earth.

If intelligent creatures on one of these worlds could traverse space with the speed of light, the journey would still require 50,000 years one way. Those said to be cruising about our skies would therefore have had to leave home port some 50,000 years ago and would need another 50,000 years to return with a report.

Interesting as all this is, we find more reassurance in the fact that God has revealed a specific and detailed program for this earth in its last days. Aside from possible reference to wonders in the heavens we see no indication that flying saucers or visitors from space are in God's revelation.

In any case, why should we be concerned about *this* matter? The worst that can be conjured up concerning invaders from space is trivial beside the fast-approaching judgment of this earth which God's Word assures us is sure and certain. Perhaps our hearts should dwell on the scenes pictured in Revelation—and then in love constrain us to warn and plead and pray a little harder before it is too late.

For Sinners Only

How easy it is, once the Saviour has turned our steps toward heaven, to forget that we are sinners. And yet sinners—not those who conceive themselves as righteous—are blessed of God.

Only a sinner can see or know Jesus Christ as He really is—the Saviour. Only a sinner can know the power of Jesus to transform the life, to make all things new.

Only sinners are sought by Jesus. He came "not to call the righteous, but sinners to repentance."

Nor is He sought except by sinners. Only one who has come to sense the terribleness and the hopelessness of his sin has cause for seeking Jesus.

Only sinners will be in heaven—the unjust for whom the Just One died.

God's salvation is for those who need it. "All we like sheep have gone astray," He tells us in Isaiah 53:6. And then these wonderful words follow, "And the Lord hath laid on him the iniquity of us all."

Thus it is that Jesus who bore our sins invites us to come to Him. "Come unto me, all ye that labour and are heavy laden," He says, "and I will give you rest." Place your trust in Him and He will be your Saviour.

(If we can help or advise you in taking this important step, write us today. Address PERSONAL COUNSELING, MOODY MONTHLY, 820 North LaSalle St., Chicago 10, Ill. Your letter will receive prompt and confidential handling.)

Pilgrims' Plight

At this writing the world is again witness to the spectacle of Moslems from all over the world streaming into their holy city of Mecca.

This year, however, a combination of circumstances resulted in thousands of the travelers becoming stranded at Beirut in Lebanon as they waited for airline passage on the last lap of their journey.

In spite of hourly flights by U.S. C-54 transports in a hastily arranged air lift, a vast army of the pilgrims was unable to get transportation until the last hours before the Id Al Idha festival, after which the journey would

have been regarded as useless. Associated Press dispatches told of weeping and wailing pilgrims, many of them old and most of them penniless, huddled dejectedly in makeshift camps as they faced the project of late arrival.

Typical of the thousands was one eighty-five-year-old Iranian pilgrim, shabbily dressed and without funds. He had begun to save for his pilgrimage when ten years old, keeping his hoard buried beneath the mud floor of his hut. These savings had been spent for the spiritual benefits such a pilgrimage is supposed to bring.

We who have received God's salvation "without money and without price" know little of such sacrifice. How many of us who know the truth and rest at ease in Zion have shown a fraction of such zeal in laying up heavenly treasures that are real and certain? What are we doing now so that the millions like this Iranian pilgrim may at least hear the gospel before they die?

Behind the Sunday Problem

Why should the Christian's day of worship be regarded but lightly, even by so-called Christian nations?

An interesting commentary on this problem comes in the form of two letters published in the *Ceylon Daily News*. One letter protests the action of a local Turf Club in agreeing not to hold races on a certain Saturday regarded as holy by the Buddhists—but in racing as usual on the following Sunday. This letter was followed by a still more significant response.

"I am rather intrigued by what one of your readers says about Sunday being a day of prayer for Christians," the writer of this second letter begins. "Is it really?"

"Go to the morning and afternoon and night shows at our cinemas on Sundays—the Christians are there in their hundreds.

"Go to the sea beach . . . and there you will see them sporting about the whole day on a Sunday.

"Go to the jungles and there you will see huntsmen at their Sunday sport.

"What a lot of liquor is consumed on Sundays and what a lot of card parties are there—facts are stubborn.

"Sunday has become a day of jolly-making with most Christians and others alike and it makes no difference if a race meet is thrown in to add to the fun. If Sunday is to be observed by Christians as it should be, then Christianity needs to be revived a hundredfold."

* * *

This is as outsiders see Sunday—and us. To them it makes no difference that professing as well as possessing Christians keep or misuse the Lord's day. But if Sunday meant as much as it should to even the Bible-believing Christians, would not the world sense at least a hint of difference?

Coming Next Month

UP FRONT—Features and articles of special interest keyed to Thanksgiving

IN THE STUDY—*Demonic Powers in Contemporary European History, The Roman Empire at the Birth of Christ and the World Today*, and other articles by Dr. Wilbur M. Smith

NEW BOOKS—*The Year's Most Outstanding Mission Study Book on Africa*

YOUTH SUPPLEMENT—*Music Is Ministry* by Faith Coxie Bailey and *You Are a Millionaire* by Wally and Esther Howard

The Power of Example

"Young people's habits are more influenced by what their parents practice than by what they preach." This is among the conclusions of researchers from Yale University who recently polled 17,000 students in twenty-seven colleges of all types across the United States regarding the students' use of liquor.

Researchers found that if both parents drink, 90 per cent of the sons and 83 per cent of the daughters also use liquor. If on the other hand both parents abstain, so do 49 per cent of their sons and 81 per cent of the daughters.

Such is the power of example. The principle is not new, but it needs to be re-emphasized. Mother, father, if you are expecting your son or daughter to live on a higher spiritual or moral plane than you yourself are occupying, you are probably doomed to disappointment. First look to your own life, your own dependence on Christ and submission to Him, then try to help your boy or girl.

The parent who sends his child to Sunday school, but stays at home himself; the parent who wants his boy or girl to be a consecrated Christian, but is withholding something in his own life; the parent who wants his child to have a real and living faith, but makes no effort himself to grow in Christ—such a parent is sowing the wind and must expect to reap the whirlwind.

Dr. Chafer's Ministry

Many a pastor, teacher or layman today thanks God for the testimony and ministry of Dr. Lewis Sperry Chafer whose earthly work was concluded on August 22. Dr. Chafer died in Seattle, Wash., at the age of eighty-one. He had been ill approximately two months. Interment was in Dallas beside his wife, Mrs. Ella Loraine Case Chafer who died in 1944.


Dr. Chafer was, of course, best known as president of Dallas Theological Seminary, a position which he had filled since its founding in 1924. He was also known for his books, and as editor of the theological quarterly, *Bibliotheca Sacra*.

For more than twenty-five years before he led in the founding of Dallas Seminary, Dr. Chafer had carried on a successful ministry of international scope as a gospel singer, evangelist, Bible teacher and author on doctrinal subjects. Serving as president and professor of systematic theology at the seminary, however, proved to be his notable work.

Through the years Dallas Seminary prospered under his leadership. One of his last public acts as president was to break ground for a new seminary chapel named in his honor and scheduled to be ready for occupancy October 1.

His greatest published work is his eight-volume *Systematic Theology* published in 1947 and now in its third printing. Perhaps even more far reaching, however, is the influence of this faithful servant of God in the lives of the hundreds of pastors, teachers and other Christian workers who have been touched and blessed by his ministry of Bible-centered teaching and guidance.

All civilization hangs in the balance, which Christians' prayers only can sway. Confronting the four hundred prophets of Baal on Mount Carmel, Elijah did not argue the orthodoxy of his beliefs. Rather, he cried unto God, and on the mountain the fire fell. The testimony blazed, and a backslidden, rebellious nation which had turned to other gods now cried out, "Jehovah, He is God!" God's earthly testimony must blaze again with heavenly power. Only prayer can transform the Church asleep and silent to the Church revived and militant.—*Herald of His Coming*



*Not the evangelist or the preacher
but you as an individual have the
important role in taking the gospel—*

To Every Creature

By Herbert Lockyer, Sr.

THE greatest need of the Church today is a revival of personal evangelism. What a marvelous spiritual upheaval we would witness if only every regenerated church member would seek to win another for Christ! Yet in these days of mass evangelism there is a tendency to neglect our individual responsibility.

England has an organization known as the One by One Band, every member of which covenants to win souls one by one for Christ. In the plan of God every Christian should be in a similar voluntary band.

Dr. Clay Trumbull (in his *Individual Work for Individuals*) sets forth the principle that men and women are dying for want of individual, heart-to-heart talks about their souls' welfare.

"No political campaign is won by speakers on the stump," he declares. "Some speakers are well enough in their way. They arouse enthusiasm and make voters ready to work; but the campaign is won by man-to-man canvass of the individual worker. Until that thought prevails in Christian work, the world will never be won to Christ or to any good cause."

♦ In the days of the early Church, every Christian was a missionary. Indeed, the secret of the Church's rapid expansion was personal evangelism.

This was true also during our Lord's earthly ministry. Christ called Andrew and Andrew brought his brother Peter, who became the leader of the Twelve and spokesman for the apostolic band. Christ found Philip, Philip found Nathanael and also the Ethiopian. Later Paul found Timothy, Onesimus and Aquila. Aquila and Priscilla helped Apollos.

Our Lord Himself concentrated on individuals. Study His methods of winning Nicodemus, the Samaritan woman, Zaccheus, Levi (who became Matthew), the dying thief and Saul of Tarsus. Each of the lives He touched became mighty channels [Continued on page 144]



Reaching Those Outside

By Fred Jordan—as told to Dorothy C. Haskin



*Fred Jordan's soul clinics have helped
thousands of Christians become effective as
soul-winners. In this article he helps you*



SOME years ago I was taking my Sunday school class of thirty-seven boys on an outing, and picked up a fourteen-year-old boy, taking him with us to Mt. Baldy.

That boy was with me fourteen hours in those mountains and we had what I thought then was a fine time. On the way home he promised he would come to my Sunday school class. Think of it! That was all I knew to ask him; to come to my Sunday school class! I wasn't conscious of the greater need of dealing with him personally about the Lord Jesus Christ.

The next thing I heard, Kenneth had been hit by an automobile and was in the hospital. I hurried to his bedside, but he was unconscious. I prayed, cried, anguished and pleaded with God to open Kenneth's eyes that I might speak to him about my Saviour, but the boy died without my being able to say a word to him. I had had my chance. I had spent fourteen hours with him and never said a word about the Lord Jesus.

♦ I tell you, as I watched that boy die, God spoke to my heart and I have never been the same since. Right then and there I saw that the method of getting people to church first, and then talking to them about the Lord, was wrong. I had to reach people where they were.

Why, even in hell, they saw the need of personal work. The rich man in torment said, "Send him [Abraham] to my

father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment" (Luke 16:19-31).

Thank God for every gospel preaching church in our land, for every faithful minister of the Word, for every evangelist; but what of those who don't go to one of these churches, who never hear the way of salvation? Who is going to reach them? This boy Kenneth did not go to church and I failed to reach him.

It is claimed that there are 66,000 babies born daily. I broke down that statistic and as far as I can figure, only 2,340 of those human beings will ever hear the gospel—unless you and I do something about their hearing it.

Scripture clearly sets forth the principle that like begets like. Men beget men, birds bring forth birds, animals likewise reproduce their own kind. Even a grain of corn produces other similar grains of corn. In somewhat the same way God permits—and expects—Christians in the power of the Holy Spirit and the Word to have a part in the begetting of other Christians.

♦ The way to do this is by personal witness. Everyone you reach has to be reached a little differently. People are not guinea pigs. In the Gospels we have record of our Lord talking to twenty-eight people and each time He used a different approach. To only one of them did Jesus say he must be born again. This was Nicodemus, who was already what we might call a church member.

Mr. Jordan is head of the American Soul Clinic, Huntington Park, Calif.

e e the Church

Very few unsaved people, for example, know the expression "born again." You have to meet a person on his level of knowledge. Be alert to turn the subject of conversation to the Lord. As you do this, especially use the element of surprise.

When I was in Dallas some months ago to speak at one of the churches there, I had a sore throat. I phoned the clerk and asked if there was a doctor in the hotel. "No," he said, "but go to Room 710 and there you'll find a nurse."

I went to 710 and there was a nurse and also a large, well-dressed man, who had an air of prosperity. Later, the nurse told me that he had made a million and a half in oil five years before.

I told the nurse my trouble and the man spoke up. "I'll tell you what's good for that. A hot whiskey toddy."

"Now isn't that too bad," I answered. "I can't drink a whiskey toddy."

"Why not?" he asked.

"Because I'm a Christian." I sat down beside the man and started to talk to him about the Lord Jesus. "You talk to him about the Lord," the nurse encouraged. "That's what he needs."

I talked for awhile and I could see that I was getting nowhere, so I said to the nurse, "You know, big fellows just hate to accept the Lord in front of a woman."

"I understand," she answered and left us alone. Within a few minutes the man accepted the Lord, and then he and I telephoned long distance to his son in Hollywood. We found that his son was already a Christian, and he certainly was thankful his father was saved.

♦ The next time I was in Dallas I used an approach that perhaps is my favorite. It is telling a person of someone else's experience in accepting the Lord. I was having dinner at a well-known restaurant and began to tell the colored waiter about my experience with the oil man. He was interested, and then I said, "People in Dallas seem very religious, but I don't believe any of them have ever asked you the question that I'm going to ask you."

He backed away because, no doubt, he had been asked a great many different things in his experience as a waiter.

"They've asked me most everything," he said.

"But has anyone ever asked you to accept Jesus Christ as your personal Saviour?"

"No," he admitted. Then I talked to him about accepting the Lord. We had prayer and he seemingly placed his trust in Christ as Saviour.

On my way out I spoke to the hat check girl. I told her about the waiter's experience. But I saw she was not ready to believe, so I said, "The next time I'm in Dallas I'm going to talk to you again about the Lord Jesus."

I went out, got in a cab and said to the driver, "I want to ask you a question."

"Okay."

"Do you ever go to church?"

"I should say not."

"Well, you're going to church right now," I told him and I gave him the address.

He laughed. "So that's where you're going."

"Yes. I'm a preacher and you're going to church with me." And he did.

Another approach I sometimes use is

to ask, "Which do you think is the best philosophy of life, Communism or Christianity?"

"Christianity" is the inevitable reply.

This gives me the opening to say, "If you believe Christianity is the best, are you doing anything about it? Are you a Christian?" If the person is, I urge him to witness. If he isn't, I point him to Christ.

♦ AFTER you have your opening, if you are going to be able to continue talking to the person, you have to arouse his curiosity. This is especially easy to do when in an elevator. When I get in on one of the upper floors, I say, "Which way are you going?"

"Down."

"I refuse to go down. I'm going up," I insist.

"You are not."

"Yes, I'm going up." After I argue a few times I explain that I'm going up to heaven. Once I rode with an elevator girl five hours, talking to her about the

★ ★ ★

Are You Ready to Win Souls?

The personal worker for Christ must have these qualifications if he is to point others to Him.

1. He must be saved and know it. A know-so salvation which rests on the Word of God is absolutely essential.
2. He must be living out-and-out for God, a separated Christian.
3. He must know and use the Scriptures. God has promised to bless and use His Word (Isa. 55:10, 11).
4. He must know that men are irretrievably lost unless the Lord Jesus is received as personal Saviour in this life.
5. He must have a God-given love for souls.
6. He must know how to pray.

If we meet the Lord's conditions, He will use us to the full. Our limitations, lacks, deficiencies can be overcome if we are yielded and obedient. We cannot ourselves do the work of the soul-winner, but the Lord Jesus can do it through us.

*What God claims I yield;
What I yield, He accepts;
What He accepts, He fills;
What He fills, He uses;
What He uses, glorifies Himself.*

—Adapted from the Moody Correspondence School course, *Personal Work for Christ*.

Let Us Go On

By Alexander M. Dodds

THE blessing of being born again (John 3:7) comes to the believer but once in a lifetime. The transforming power experienced then is the miracle of all time. Not only are his sins forgiven, but a new nature is imparted. In due time the realization of his reconciliation to God floods his soul and the truth of adoption sweeps his consciousness. Added to this is the joy of knowing that God has given also the gift of eternal life.

Regeneration by the Spirit of God through the Word of God has given a new start with a new heart. As far as fitness for heaven is concerned, this problem has been settled: heaven has been gained and hell has been escaped. God in Christ has given eternal life and has promised that the truly regenerate soul shall never perish nor be snatched from His hand nor the Father's.

But this assurance of security should never become an excuse for sinning in direct disobedience to Christ Jesus our Saviour. The true Christian will behave "as becometh saints" (Eph. 5:3) and will follow his Lord, hearing His voice—hearing in the sense of comprehending and heeding, rather than merely giving audition.

♦ FOR some incomprehensible reason, however, the "normal" Christian stops right here and from the moment of regeneration (or shortly afterward) does not seem either to hear, heed or comprehend the voice of the Shepherd. Such a "normal" Christian, however, is not normal, for the norm of the Christian is the Spirit-filled life. How long will it take for Christians to realize that the same Lord who said "Be born again," also said by the apostle Paul, "Be filled with the Spirit" (Eph. 5:18)? Being filled with the Spirit is that perennial experience of the wholly consecrated Christian beyond regeneration.

Wholly following the Lord with hands filled with His worship and work, the Christian finds himself in blessed partnership with God, which not only is strong but also strengthening; not only safe but sealed; not only enlightening but invigorating. In this perennial state the burdens, although not lighter, oppress less; and the cares, although not fewer, do not perplex. Witnessing for Christ becomes the natural outflow of the divine inflow.

Mr. Dodds is an evangelist and Bible teacher from Wichita, Kan.

If we would have power with men for God, we must have power with God for men. This thought is dominant in Genesis 32:28, where Jacob prevailed in that mysterious encounter at Peniel. Therefore we must be in the closest harmony with God through the blessings of regeneration and the consequences of consecration. We must consider this which is beyond regeneration and "go on unto perfection," believing in the fact of the Spirit's fullness and desiring never to worship God or work for Him as an effort of the flesh, but rather as an outflow of the Spirit's inflowing and infilling. It is not increased mental power or added physical strength which we need. It is not mystical influence or multiplied gifts we require. What we need is to "be filled with the Spirit."

♦ AND when filled, what then? What does the Spirit say through the apostle in Ephesians 5:18? He says, "Be filled with the Spirit," in the Authorized Version, but the tense of the verb is present continuous and could be translated, "Be being filled with the Spirit." Filled once, the filling must go on and on.

When filled and being filled you will bring forth fruit (Gal. 5:22, 23)—a life of power, peace, purity, productivity, patience, principles and prayer. This "fruit of the Spirit" is love—mighty, quiet, pure, productive love, which will itself evidence the fullness of the Spirit.

The gifts of the Spirit must never be confused with the fruit of the Spirit. Where fruit is evident along with the gifts of the Spirit, great glory is brought to the holy name of the Lord, and the work of the Spirit in this world is accomplished fully. Such is the effect of the Spirit-filled life, which is "on beyond regeneration."

Where do you stand at this stage of your Christian life?

Have you gone on—on to maturity (Heb. 6:1)? Or have you lived as a defeated Christian since you first knew the joy of sins forgiven and became a new creature in Christ Jesus?

God expects you to be "being filled" with the Spirit. To continue being filled requires that you continue to be emptied. The love of God shed abroad—this is God's plan and program for you. He is ready to fill you if you will yield yourself wholly to Him and trust Him for this as you trusted Him for your salvation.

Lord Jesus. I never went up and down so much in my life, but I saw her come to the Lord. With the same approach I was able to point two elevator girls in Tacoma and two in Portland to Christ.

Another time I aroused curiosity when I drove into one of those serve-yourself gas stations. The girl came up to me with a roll of bills in her hands. "If someone killed you right now for that money," I asked, "what would you do?"

She was so terrified she didn't answer. "I'm not going to kill you," I assured her. "I'm only trying to get you to think what would happen if someone killed you."

"Why, I'd fall down."

"But your soul?" I persisted, and she listened while I witnessed of the Lord Jesus.

It is not enough to swing the conversation to the Lord, you have to present the gospel. This can be done in various ways. Once I went into Oviatt's, one of Los Angeles' exclusive men's stores. A clerk came up to me. "Can I help you?" he asked.

"Yes, if you sell second-hand clothing," I answered.

He looked around the well-appointed shop and murmured, "I'm afraid we don't." Then he studied my clothes and said, "If you wear second-hand clothes, they are pretty good."

"They are second-hand all right." I glanced at my shoes, "They used to belong to a cow, and my coat once belonged to a sheep."

The man laughed, but I had made my point, and was able to explain that it was a cardinal principle of life that, as an animal died that we might have clothes, so the Son of God had to die that we might be clothed in His righteousness.

♦ ETERNITY is long and time is fleeting. Therefore, after you have explained the gospel, you must press for a decision. One method I use is to explain that Christ has no hands but ours to lead men to Him today. I hold out my hand and explain that it has no nail holes in it, but to let it stand for the hand of Christ. I ask the person to take it as a token that he is taking the hand of Christ. Usually I pray first; I find that helps. Then I ask the person to pray and accept the Lord. Sometimes I have to help a man word his prayer.

Once he has accepted Christ, I try to get the person to confess Him to someone. I dealt with a fellow in a gas station one night, and just as he had accepted the Lord, in walked the manager. "Tell him what you have done," I urged.

He hesitated a couple of seconds, then he made his confession. The manager proved to be a Christian and was thrilled that the fellow was saved.

♦ THESE are principles to use in approaching people. Use them and buy up every opportunity that comes to you. And know your scripture. Sometimes it is surprising the scripture that the Lord can use. Dr. Walter Wilson told me of this incident. He was dealing with a man of avoirdupois who would not come to a decision. As they parted, Dr. Wilson said, "You really should give yourself to the [Continued on page 142]"

50 years

with the

silent preachers

LOOKING back over a long life of service as an evangelist, a pastor, and an itinerant missionary among a group of churches hidden among the rugged hills of southeastern Ohio, no part of my work seems more important to me now than the eighteen thousand Colportage books and the many more thousands of tracts I have distributed along the way.

In the summer of 1898, I was enrolled as a student in Moody Bible Institute, Chicago. Shortly after my arrival, that great man of God D. L. Moody came to deliver a series of wonderful addresses, but it was a quiet talk on "The Silent Preacher" (gospel tracts and books) that really changed the course of my life.

With the enthusiasm of youth and a desire to test my ability as a "book missionary," immediately after the close of Mr. Moody's talk, I went to the little room on LaSalle Street where for so many years the Moody Colportage Association was housed, and told Mr. William Norton what I wished to do. Carefully, he selected twelve choice books. Taking them I headed for a gathering place of fishermen on a certain section of the waterfront.

The first man I encountered was stretched out asleep. Shaking him soundly, I woke him up.

"What do you want?" he mumbled irritably.

"I want to know if you are a Christian," I replied.

Amazed, the man instantly was very much awake, but he was not angry. He just looked at me with sad and troubled eyes.

I repeated my question, "Are you a Christian?"

"No."

"Would you like to be one?"

"Yes, but I don't know how."

Taking my Bible from my pocket, I showed him his need and the way of salvation.

The natural man: "For *all* have sinned, and come short of the glory of God" (Rom. 3:23).

What Jesus did about it: "The Son of man is come to *seek* and to save that which was lost" (Luke 19:10).

What man can do about it: "*Believe* on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

It was not difficult to lead the man into the light, and soon he accepted Christ as his personal Saviour. I gave him a book—my very first little silent preacher to start out on its mission.

Having eleven more books to dispose of, I moved on.

Probably on that memorable afternoon more than a half-century ago, I broke every rule of good salesmanship, but I sold my books! And, too, down there by the sparkling waters of blue Lake Michigan, I had had the opportunity of telling these sturdy fishermen of One who loved them and who so long

By **FRED A. MAIER**
As told to Anna Maier

D. L. Moody introduced him to a means of winning souls—one which can also be an effective ministry for you!



Often gospel literature opens the way for personal witnessing. Worker above is the author.

ago had said to some other fishermen, "Follow me" (Matt. 4:18, 19).

✦ In 1899, a year's scholarship was offered to anyone selling five thousand Colportage books within eight months. I determined to try.

Leaving school in April and returning to Ohio, my native state, I began canvassing in Ohio and West Virginia. By October, my goal had been reached and I returned to school, much richer for my experiences, a few of which I shall mention.

In a West Virginia town, I spent six hours between trains. Not far from the dingy station where my train had come to a noisy stop, I saw a small, still more dingy cottage, where I felt led to begin my canvass.

In response to a knock on the battered door, a feeble voice bade me enter. An ailing woman, living there alone and with practically nothing to make her comfortable, was lying on a couch. Briefly, she told me of her life of hardship and disappointment. She was not a Christian, and her burden of sin was heavy.

I held her to John 3:16, which tells of God's love for the world, His Gift to the world, and that none who believe in Him shall ever perish, but shall have everlasting life. A smile passed over her tired wan face as the truth entered her darkened soul, and she accepted Jesus as her Saviour. Leaving her a book, I went on.

My next stop was at a saloon where several men and boys were loafing. The barkeeper asked me what I wished to drink.

"Nothing, nothing at all," I replied, "but I have something for you." Opening my case, I spread out my books be-



fore he could object. Soon he became interested.

"Daddy," said his twelve-year-old son eagerly, "maybe he has *Peck's Bad Boy*. Buy it for me."

"No, my boy," I said, "I do not have *Peck's Bad Boy*, but I have *The Good Shepherd* and some other books boys like. Come and look at them."

The father with my assistance selected several books for his son, and then the men in the saloon gathered around to see what I might have for them. The outcome was the sale of many more books than I had expected. What a mission for my little preachers!

That evening when my six hours were up and I heard my train puffing down the track, my heart was filled with joy. In the homes and business places of that all-but-churchless town, I had left one hundred and twenty books, all of which clearly taught the way of salvation and how to live the Christian life.

In an Ohio town, the woman of the house met me at the door with a dustcloth in her hand.

"I haven't time to talk," she said, casting an eye at my case.

"Nor have I," I replied. "I have some books here, but if you don't need them, don't buy them. Here is one on *The Way to God*, but if you don't need it, of course

don't buy it. Here is another on *The Way to Heaven*, but if you don't need it, don't buy it either. I have yet another telling how to get to heaven, but if you don't need any of these books, I do not wish to sell them to you. I'll be going."

"No, no, don't go," said the woman, throwing down her dustcloth. "I do need those books you mentioned—everyone of them. Come in and sit down while I call my neighbors."

Soon they came—quite a roomful. My hostess forgot that she did "not have time to talk." Her enthusiasm was contagious, and when at last I left, these women of the work-a-day world had purchased a large number of books to guide them into the deeper spiritual life.

✦ These experiences occurred more than fifty years ago—before the cataclysmic changes brought about by the two greatest wars the world has ever known. In these hectic days when men's hearts are failing them for fear of the things coming upon the earth, is there still a mission for the silent preacher? Let me answer my question by giving a little more of my personal experience.

For eleven years I have been a resident of a thriving North Carolina industrial town with a population of about fourteen thousand, including quite a number of Negroes. Among both races I have done much house-to-house calling, and have sold approximately eight thousand Colportage books, besides distributing many thousands of tracts. On my weekly visits to the hospitals, I leave tracts and other gospel literature with all who are well enough to read. The inmates of the jail welcome heartily anything I have for them—especially the Colportage stories.

During the war, parents, wives and sweethearts of the servicemen were eager for tracts to send to their loved ones in camp or in some far-away corner of the world. The demand is even greater now for those in Korea.

An occasional troubled husband or wife asks for a tract that may help in solving some marital difficulty. Those who are in sorrow or who are facing perplexing problems invariably find help and comfort from these printed pages.

Whenever I enter a place of business I leave some of my little preachers. I hand them out to many I meet on the street or who may be sitting in parked cars; I insert one or more in every letter I write.

What is the reception of these promiscuously distributed tracts? It is most rare that they are not willingly, even graciously, accepted, and not infrequently I hear of someone who has been saved through their ministry.

Practically every Christian may have a part in this service. Can you conceive of the joy that will be yours in the Gloryland, if someone comes up, grasps you by the hand and says, "Except for that little tract you gave me one day down there on the earth, I would not be here. It led me to the Lord."



Is God a Respector of Persons?

By E. W. Palmer

THE Penneys are missionary appointees to the Congo under an evangelical missionary board. Don has quite a war record as a bomber pilot. He is a graduate of college and seminary, while Peggy is a college graduate and a registered nurse. At this writing, Connie, their baby, is three months old. In order to go to language school, they must leave the baby with the grandparents. They are to raise their own support and spend a year in Belgium in language study, before getting to the jungles of Africa to live on a missionary's salary—all this, when their training and ability would warrant a place with good salary in this country with all the conveniences of modern life.

There is Phyllis Tyley Foster, a college graduate with a psychology major, endowed with exceptional personality and ability, living in Japan with her husband, Robert Foster, a talented artist. They are serving under another missionary agency in a ministry of publishing the gospel message, both in Japanese and English. This couple, with their baby, could live in America and have a successful business if they were not missionaries to the Orient.

Dr. Palmer is pastor of the Judson Baptist Church in Oak Park, Ill. Most of the missionaries mentioned are members of this church, and all are supported in part through its missionary budget.

There are the veteran missionaries, Mr. and Mrs. J. P. Klahsen, in South India. On their last trip to the field, the two younger girls accompanied the parents, while the three older children had to stay with relatives in Canada to finish high school and college. These young people must go through school without home ties and parental counsel and love.

Then there is Dr. Thomas Humphrey, a great Christian physician and surgeon. He formerly was on the staff of the City Hospital of Buffalo and the Henry Ford Hospital of Detroit. Today he is a missionary doctor in charge of erecting the Palmer Memorial Hospital at Katwa, Belgian Congo. He supervises the natives in making bricks and tile, and in cutting lumber. Between the erection of the hospital and the care of hundreds of patients daily, he performs major operations under the most primitive conditions, when he could easily have a lucrative practice in the U.S. or again be on a modern hospital staff.

There are Mr. and Mrs. C. E. Smith, for many years missionaries in Africa. After all these years they are still on the field, but separated by 250 miles while occupying two stations because of the shortage of missionaries. Dynes and Maxine McCullough, with their three little tots, labor in Brazil. Recently this couple was separated for several months

by some 1800 miles, seeking to perform their missionary responsibilities.

Who are real Christians? Are those who go more Christian than those who stay at home? Does God expect more of them than of the rest of us? Has God favorite sons and daughters?

As I see young couples preparing and going to the foreign field while others who are saved are building and buying better homes, riding in beautiful cars, enjoying the best of modern conveniences, I cannot help but ask, Has God two standards for those who are serving Him?

We cannot all go, but there must be a balance of responsibility. Should we not match their sacrifice and devotion with loyal service, sacrifice and devotion at home? If their time, talent and substance are for His service, should not our time, talent and substance likewise be for His service?

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart . . ." (II Cor. 9:6, 7). We must all give an account to Christ; we are all to receive rewards from Him for services rendered.

Is God a respector of persons? No, God is not a respector of persons.



On in

Step out into the streets of Dublin's slums. The day folk are hurrying home from cinema, public house, gambling den and cafe. Soon the night folk will appear—prodigals and prostitutes, drunkards, wasters, criminals and drifters—and many hands will be reaching for Catholic Gospels and New Testaments. There are many of these in the cases of Eva and Clara Stuart Watt with their message of hope and love for priests and others “inside the fence,” the scoffers, the destitute and the fallen.

About the Author

THE parents of Eva and Clara Stuart Watt were both unsaved when the Moody-Sankey revivals swept the British Isles toward the close of the last century. Both were led by the Holy Spirit to a knowledge of Christ, becoming missionaries to Africa. No less were they missionaries to their native Ireland during their furloughs at home.

Such is the background of the two sisters who, burdened for Ireland and especially its capital, engaged rooms near Dublin's wharfs to be near men and women who needed the Saviour. Living by faith, they have eaten, prayed, shed tears and pleaded with men and women knowing every kind of personal need.

Their experiences are told in detail in the new Moody Colportage Library book, *Ireland Awakening*, by Eva Stuart Watt, from which the accompanying article has been taken. Material is used by permission of Moody Press, the publishers.

By Eva Stuart Watt

THE bank holiday week end brought the usual influx of visitors to Eire's capital. O'Connell Street was thronged, I remember, on that Friday evening, August 1, 1941. Two of us stood at the Abbey Street corner, like two newspaper boys, handing out our tract, *Dublin Like Heaven*. As the human stream passed by, the leaflets were taken automatically, from ten o'clock till after midnight.

A government official turned back and asked abruptly, “What does all this mean? Do you really believe that the drunkard will not get to heaven? And what is a drunkard anyway? Now look here, I'm just an ordinary, respectable civil servant; and for eleven months in

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the year I might not get drunk. But then at a special time like this I'd go off on the spree with my friends. Will that shut me out of heaven?"

"Dublin's law books determine what becomes of you in Dublin," we replied; "heaven's law Book controls the citizenship of heaven. God says no drunkard can enter heaven; and if you get drunk once, you're a drunkard."

In the end he said, "Fancy you two girls coming out for a poor drunkard." Then, turning to a civic guard nearby, he added, "Take one of these books, it will convert you; it will do you good."

A white-haired man, with sincerity stamped on his face, brought back his leaflet and, pointing to the word "heaven," asked in an undertone, "What is the road there?"

"Jesus Christ, by the way of His cross; that is the road," we said.

People crossed the street to ask for a booklet and doubled on their tracks if they had missed their first chance in the crush. The manager of a ballroom took the little papers and handed them around while the dance was in progress. Only one turned back to tear up the leaflet and throw it at our feet. But against that single sign of disapproval, thousands put them in their pockets and many came back to ask for extra copies for their friends—mostly the educated. We felt the Holy Spirit working in power; there was a growing softness all over the city.

We met six Galway men, hot revolutionaries. They asked us to come to Galway City and give out our leaflets. "We're tired of religion," they said, "but we'd love four hours' talk with Jesus Christ, if that were possible. He would understand us and our problems."

A tall young man, fair, with Saxon features and a Berlin accent, looked aghast.

"What, at this time of night?"

"Yes, we're asking God to make Dublin like heaven."

"Dublin will never be like heaven," he said sadly.

"Did you never pray, 'Thy will be done on earth as it is in heaven?'"

"Yes."

"Well, that means, no fraudulence in heaven, no fraudulence on earth; no impurity in heaven, no impurity on earth.

Will you pray this prayer again and mean it: 'O God, Thy will be done in Dublin—in me—as it is in heaven?'"

Nearly stunned, he replied, "I will, I will pray it."

Another man, an officer from a merchant ship, when he read the title, *Dublin Like Heaven*, blurted out, "I'm not worth troubling about; I'm a sinner, you know, a thoroughly bad fellow."

Then a powerfully built man with a strong voice suddenly shouted, "What's all this? Do you know what you're taking? This is no book for Catholic Ireland."

"To tell you the truth," I replied quietly, "the very first person I gave one to was a priest; and he gave me sixpence for it."

With that, the mob, already jamming the pavement to the point of obstructing the traffic, simply clamored for the papers. "How exciting! . . . How interesting! . . . Let's have one!" till we couldn't cope with the situation. So, picking out the tallest man within reach, we handed him a hundred or so; and he and his friend between them helped to relieve the pressure till the stream became normal again. A fine-looking old man assured us that he was entirely with us in this business and would spread it all

he could "inside the fence."

We overheard a girl saying, "Heaven's no place for me: I'm made for hell." And she slipped away quickly and was lost to sight in the throng. Another with a pathetic longing in her face said, "Heaven? Is there such a place? My life isn't much like heaven, anyway."

"Is life not happy for you?" we asked.

"No, it's not happy. If I told you some of my life story, you would hardly believe it." Soon afterward, behind the closed doors of 9 Harbour Court, poor Mary was pouring into our ears her sordid story of the underworld of Dublin, mothers and fathers selling their own daughters to a life of sin to support the family. A three weeks' fast, she told us, was the dark lane that led her into this life.

"The brothels," she said, "make a lot out of us; we don't make so much at all. Each girl is given her post at night; and there she has to stand till she is called for. In the morning you'll often hear the girls crying out, as soon as they wake, 'O Jesus, deliver me from this awful life!' It's slow murder, you know . . ." I think we were all three in tears by the time she had finished her story.

On coming out again we found two

[Continued on page 116]

The author (left) with her sister, Clara, whose singing has led many to Christ.



Life in the Spirit

as revealed
in the Acts
of the Apostles



The Grace of the Spirit

Sixth in a series by J. C. MACAULAY

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Grace as a theological concept has its own special meaning, but "the grace of God which bringeth salvation" is certainly intended to produce that sort of character and disposition in us which we all recognize under the caption *grace*. An ungracious Christian is an anomaly. Where the Spirit of grace has wrought

was composed largely of the common people who heard Jesus gladly, while many of the richer and wiser and more mighty refused to stoop before the cross. Identifying themselves with the despised sect of the Nazarene would not make it any easier for these poor folk to earn a livelihood.

Then, if we are to accept A. T. Robertson's keen and credible suggestion, there were many converts from all over the Jewish world who wished to stay in Jerusalem to learn more of the truth of Christ before facing the task of witnessing in all places whence they had come, and these became a charge on their brethren in Jerusalem. So an economic problem faced the young Church. Being still in their first love, the believers rose to the situation, and instituted a sharing program. Houses and lands went on the market to bring in revenue to the common treasury.

How would Barnabas react to this? The special mention of him in this connection certainly indicates that he was probably the largest landowner in the church, and the reference to Cyprus suggests that his possessions were in that rich island where land values were high, and coveted by the wealthy. Would he sacrifice real estate of such worth? Would he throw away a fortune to help this needy society over its crisis?

Apparently he did not give it a second thought. The need, and his ability to meet it, were argument enough. The grace of the Holy Spirit was exercised in the sale of these rich properties, and the laying of the entire proceeds at the apostles' feet for the need of the church. It was done with all simplicity and

Every church needs at least one Barnabas.

Consider his life and usefulness . . . then ask

God to make you, too, a "Son of Encouragement."

LUKE pays a fine tribute to Barnabas when he says of him, "He was a good man, and full of the Holy Ghost." If we had asked Paul to comment on that statement, he might have suggested one slight but significant change: "He was a good man, *because* full of the Holy Ghost." In one of his peerless letters, Paul states quite categorically, "The fruit of the Spirit is . . . goodness."

Paul was a great admirer of goodness. Indeed, under the leading of the Spirit, he put it ahead of righteousness, and in the course of a great doctrinal discourse made a remarkable affirmation: "For scarcely for a righteous man will one die; but peradventure for a good man some would even dare to die." There is a brand of righteousness which is rigid and thorny, but goodness is righteousness with a smile. We might call it grace.

Dr. Macaulay is a member of the faculty of Moody Bible Institute in Chicago, and author of several books, including a devotional commentary on Acts.

unhindered, the grace of the Spirit is manifest. So it was in Barnabas. He was one of God's gentlemen.

I
Barnabas was not his name to begin with. When this Levite of Cyprus appeared before the apostles to apply for acceptance into the fellowship of the church, he bore the name *Joses*. But so helpful did he make himself to all the church, especially to the weak and the fearful and the timid, that the apostles nicknamed him Barnabas, son of encouragement. Somehow burdens seemed lighter, problems less difficult, distresses less vexatious, when this gracious man was around.

Joses' new name was soon put to the test, and as a result it shone with added luster. And here is how it came about.

The Church of Jesus Christ has always been blessed with many poor people, and there is no doubt that the early Church

A discerning study of a church member who was Spirit-filled

humility. "He was a good man, and full of the Holy Ghost." But this is not all we are told about Barnabas.

II

When one who has been an ardent opponent of a cause suddenly professes to embrace it, the adherents of that cause are likely to be a bit suspicious, and slow to receive the newcomer. Such a situation arose in the church in Jerusalem. For some time, ever since the martyrdom of Stephen, life had been made well nigh intolerable for the Christians. The leader of the opposition was a young man, Saul of Tarsus, who pushed the persecution with unabating zeal and relentless fury. In the words of Scripture, he "made havoc of the church."

Suddenly, however, he dropped his role of persecutor, and professed as ardent adherence to Christ as he had demonstrated bitter hatred of Him. The change had taken place when the young man was away from Jerusalem with the fixed intention of extending the inquisition wherever Jews had embraced the "heresy" of the Nazarene. And now, here he was, back in Jerusalem, seeking to join the company of believers.

Their sufferings at his hand made them wary. Was this profession of conversion real, or was it an act? Had Saul really surrendered to Jesus as Lord, or was he seeking by guile to secure a full list of the Christians in order to round them all up before the court and institute even worse proceedings against them?

It was a tense situation. What would have been the future of the young zealot (we speak as men!) if the church had withheld the hand of fellowship from him? But Barnabas saved the day. There was so much of the grace of God in this "good man, and full of the Holy Ghost," that he was quick to discern the work of grace where others doubted. So he arranged a meeting of Saul with the apostles, and sponsored his application for membership in the church with such winsomeness that the suspected newcomer was received into full fellowship.

We can never know how much a touch of friendliness means to a stranger, especially if he is in a difficult or embarrassing situation. When I was in the pastorate in Canada, a young Scandinavian came to town. He had a brilliant mind, but so far had proved a misfit in Canada, so that he had lost his job and was very much discouraged. One Sunday evening he wandered disconsolately into our church and sat in a corner of the back row by himself, a stranger, without a friend in the country.

A group of our young fellows was sitting on the other side of the church, in their favorite corner. One of them, noticing the sad-looking stranger, went over to him, and with a kindly smile invited him to sit with the group. That little touch of goodness made the whole world seem different. The disheartened young man felt that somebody cared, and, despite his professed infidelity, soon opened his heart to the Lord, and a few

years later became one of that church's missionaries to China. That also is the grace of the Holy Spirit.

III

Saul's persecution of the church in Jerusalem was more effective than he knew—for the furtherance of the gospel. It dispersed the Christians, and it extended the witness. "They that were scattered abroad went everywhere preaching the word." For the most part the witness was confined to Jews, for the new freedom was not yet established. But there were some of the fugitives who had been brought up in the more liberal atmosphere of the Grecian world. When they came to Antioch of Syria, their hearts became burdened for the heathen Greeks about them.

Now they had no apostolic authorization to preach to Gentiles, and it is doubtful if they knew anything about Peter's experience with the household of Cornelius. Only the love of Christ constrained them, and the urge of the Spirit was upon them. It was a daring experiment, and before they knew it, these men who were neither apostles nor elders had a Gentile church on their hands.

When word of these "irregular" proceedings reached the church in Jerusalem, which by this time was somewhat recovered, it was decided to institute an inquiry. Barnabas was appointed to find out just what had happened. How evident the leading of the Lord was here; that a man of broad sympathies and a great heart, whose love reached out to take in all men, even as the love of God, was sent upon this mission. Some would have pronounced the whole movement at Antioch spurious, heretical, irregular and demanded that all converts be circumcised and come into the church through the channel of Judaism. And the whole work of the gospel would have suffered a major set-back.

But by the ordering of the Lord, it was Barnabas, "a good man, and full of the Holy Ghost," who was sent on this errand, and for him the journey was a progress of happy surprises, till, by the time he reached Antioch, he could scarcely hold all the joy that filled his heart. There was so much of the grace

of God in him, that he was quick to discern the work of grace, and when he saw it, he was glad.

Actually Barnabas pre-dated the council of Jerusalem which recognized the right of the Gentiles to enter the church directly, without submission to any Jewish rites. Not only did Barnabas give his approval to the new work at Antioch, but he gave it his full support, and under his gracious ministry "much people was added to the Lord." The fact that he had had no part in the launching of the work or the founding of the church did not prejudice him in the least. It was the Lord's work and the Lord's church, and the grace of the Spirit freed him from all selfishness and envy in the matter.

One is reminded of a statement of Dr. F. B. Meyer concerning his work in London: "I find in my own ministry that supposing I pray for my own little flock, God bless me, God fill my pews, God send me a revival, I miss the blessing. But as I pray for my big brother, Mr. Spurgeon, on the right hand side of my church, God bless him; or my other big brother Campbell Morgan, on the other side of my church, God bless him, I am sure to get a blessing without praying for it, for the overflow of their cups fills my little bucket." This also is the grace of the Spirit.

IV

Meanwhile Saul, the young enthusiast and erstwhile persecutor whom Barnabas had befriended in Jerusalem, was in his home city of Tarsus, where he had fled from the wrath of the Jews who resented the loss of their champion to the hated cause. We are sure he was not idle there, but, so far as the main current of the work of the gospel is concerned, he was hidden. Barnabas had recognized his ability and coveted for him a place of leadership in the Church. He also coveted for the Church such able leadership. Antioch seemed the answer. Saul and Antioch were made for each other—Saul, with his knowledge of Grecian culture, and Antioch, with its great Greek population.

Now if Barnabas had desired, he could have stepped right into a place of un-

[Continued on page 120]

In this study we see grace:

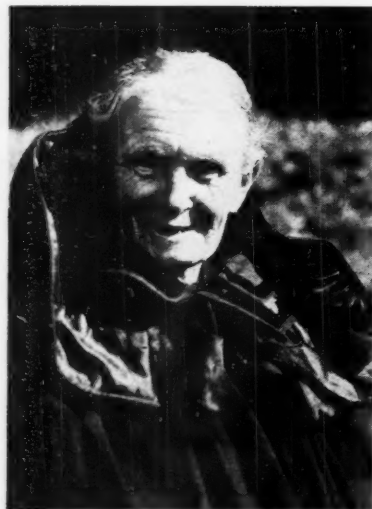
1. Toward a needy society (Acts 4:37)
2. Toward a suspected newcomer (Acts 9:26-28)
3. Toward a novel departure (Acts 11:19-30)
4. Toward a hidden servant (Acts 11:25, 26)
5. Toward a superior junior (Acts 13:1-3, 9-11, 13)
6. Toward a youthful failure (Acts 15:36-41)



A typical Galway man (see page 113).



Dublin's river front. Here liquor and vice traffic flourish. Below, granny from County Cork in cloak and hood. Irish Tourist Association Photos.



On Duty in Dublin — Continued

From Page 113

Nicodemuses waiting for us in the dark shadows of Harbour Court (in those days a very dark alley), hungry souls seeking earnestly to find out more about heaven and the way there. "I find it so hard to believe," said one. "As a child I believed, but not now."

"Then you must become a child again. God is asking you to believe His Word."

We met two at Parnell Street corner, one of whom was a Jesuit who had studied five years in a theological college. He dropped the remark to his friend, "These ladies know more about Christianity than we do; and they are sincere, or they wouldn't be out this time of night."

He took us into a nearby café for coffee and there questioned us further about sin and confession. Did we believe in the confessional? We told him we confessed our sins to Jesus, our great High Priest in heaven. "That's good enough," he said. He acknowledged that the question of victory over sin had him beaten. He said that he had always been led to believe that Moody and Sankey's gospel was all emotionalism. But when we spoke of how our father's life had been revolutionized by D. L. Moody's visit, he said he was compelled to admit that he was in the wrong.

We went on distributing till it started to rain, three o'clock. We had given out three thousand booklets during the evening. It seemed to us that God had baptized the city with the spirit of taking. It staggered us. We had nothing to do but to "stand still and see the salvation of our God."

Again I remember an incident in Cork City. It was a cold November night. I had been giving out Catholic Gospels to young fellows hanging about the quays and lounging at street corners, when suddenly God spoke to me. He asked me why I was giving the books only to the poor people and leaving out the more educated and well-to-do. I said, "Lord, I'm a coward: that is why. I am afraid of the reproach of the cross." I sought His forgiveness and promised Him there in that alley that I would give the Scriptures in the future without partiality to the rich and to the poor.

As I turned again into Patrick Street, I noticed a tall man, well-groomed, standing looking thoughtfully into a shop window. An inner voice said, "Give one to that man." I knew that I had to speak to him or break my vow. I said, "Excuse me, I have in my case here a Douay Testament; I wonder if you would be interested in reading it?"

He turned and said tersely, "Let's see it." Then, taking it from me and glancing inside the cover, he said, "This is not Catholic, not *Roman Catholic*." I assured him it was the authentic Douay Version, printed with the approval of Pope Pius XI.

"Are you a Catholic?" he asked.

"I'm just a Christian," I replied.

"Do you believe in the seven sacraments?"

I asked him to enumerate them for me; and, as he did so, I told him what I believed about each. We had reached the last.

Extreme unction—did I believe in it? "Yes," I said, "I do; but let me show you my extreme unction, as it may be different from yours." And I read to him from Jude 24: "Him who is able to preserve you without sin, and to present you spotless before the presence of his glory with exceeding joy." He took the book from me and, holding it close

[Continued on page 132]

RECOMMENDED by Dr. Wilbur M. Smith

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In the Study

By WILBUR M. SMITH



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- ▶ A Further Word Regarding Religion in England

"Not Against Flesh and Blood"

FOR many years I have had on my list of wanted books a title by that peer of Scotch preachers of our century, Dr. Alexander Whyte of Edinburgh, *Not Against Flesh and Blood*, a title taken, of course, from Ephesians 6:12. As far as I know, there is no copy of this in the great libraries of North America, nor have I ever seen a copy for sale. Through the kindness, however, of the Library of New College, Edinburgh, I have been privileged to borrow and read this remarkable address, which was published during the First World War.

Though we are not warring with some great earthly power today, Christians are more than ever wrestling with principalities and powers, and I thought perhaps that many readers of these columns would be blessed, as I have been, by reading again some of the lines of Alexander Whyte.

Without any further comment let me place some of the most pointed passages here before you.

"Paul as good as says this in the text: We, the apostles of the Lord, wrestle not against Caligula, nor against Domitian. But we put on the whole armor of God and in that armor we wrestle against all the spiritual wickedness that has taken possession of those evil men who sit in such high places. And had the same apostle been with us in these days, he would to a certainty have adapted his epistle to our present war, and would have written that we wrestle not against the emperor of Germany, nor against the emperor of Austria, nor against the sultan of Turkey, for they all are but flesh and blood. We wrestle rather, he would have said, against all the spiritual wickedness that has taken possession of those high-placed

men, and of all the unhappy peoples they rule over and represent...

"Devilish wickedness is by far the worst kind of wickedness; for it is not the wickedness of mere flesh and blood, it is the far worse wickedness of bitter envy and burning hatred and deep-designed and murderous ill-will. No, our real and true and never-to-be-forgiven enemies are not this flesh-and-blood Kaiser or that flesh-and-blood Sultan; our only real and true and never-to-be-forgiven enemies, to which no quarter is ever to be given, are the envy and the jealousy and the hatred and the murderous malice and ill-will that have all so taken possession of our flesh-and-blood enemies.

"And, in like manner, and on the same spiritual principle, our real and true allies are not so much Belgium and France and Russia and Italy. Our real and true allies are rather the intellectual and moral and spiritual qualities of those great peoples. Our real and true allies are the truthfulness and the faithfulness and the nobility and the bravery and the splendid self-denial and self-sacrifice of those peoples and their rulers. And thus the priceless assistance that those peoples are giving us lies far less in their men and their munitions than in their high moral and spiritual character, in contrast with the low moral and spiritual character of our present flesh-and-blood enemies...

"But, now, my brethren, with all that, and to come still more home to ourselves, and to our own still more inward war. For all the time, we must not be so exclusively occupied and absorbed with our war with Germany as to lose sight even for a moment of the far more deadly war that goes on unceasingly within our own souls. Yes, within our own souls, if, indeed, we have been recruited of Christ, and have been harnessed by His Spirit for His holy war within our own souls.

"Let all things be always attended to according to their real importance, in their true measure, and in their due order; all our wars and everything else. And this our inward war comes first and last and always. For this present German war, like all such outward wars, will sooner or later come to an end, and most of us will live to survive it. But our inward war, once really entered on, will never come to an end in this world.

"At the same time, unlike in many things, there is one thing in which our inward spiritual war is not unlike our outward German war and that one thing is this: We read from time to time in the dispatches from the front that for some days there has been little doing. But, suddenly, the whole scene is changed. For in a moment, whole hell is let loose, till the amount of carnage cannot be counted. And your inward war and mine, my brethren, is often exactly like that. For we also have sometimes comparatively quiet days and nights, comparatively unassailed days and nights. But, then, like those at the front, sometimes without a moment's warning, the very devil is let loose in all his fury within our souls. There is no good in mincing such matters. Yes, very hell itself will sometimes in a moment burst up within our inmost souls."

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, Box 989, Pasadena, Calif.

These lines are being written in England. During the month of July, while in London, it has been my great privilege to stay at the headquarters of the China Inland Mission, and while there I was introduced to a work that had previously escaped me. By the famous author of missionary classics, Mrs. Howard Taylor, *Behind the Ranges* is the biography of James Outram Fraser, who at the age of twenty-two left for China. He spent the next thirty years of his life, 1908-1938, as a missionary in Lisuland, southwest China. In the chapter, "Powers of Darkness," I have come upon one of the most amazing illustrations in modern literature of a Christian warrior actually doing battle with demon powers.

When he had been in the field about five years, alone, praying, mastering the language, itinerating and preaching, without yet any appreciable results, he entered into a period of depression that he soon recognized was being caused by influences from within his immediate environment. This is the way Mrs. Howard Taylor writes of it:

"Strange uncertainty began to shadow his inward life. All he had believed and rejoiced in became unreal, and even his prayers seemed to mock him as the answers faded into nothingness. 'Does God answer prayer?' loomed larger and larger as a tormenting question. 'Does He know and care?' Your faith, your expectation—what is the outcome? In his solitude, depression such as he had never known before closed down upon him. Was he really right in the course he had taken? Five years in China and so little to show for it! Was there anything after all in his burden of prayer for the Lisu? How he dreaded the coming of some letter in a tone of sympathy—'Perhaps you have been mistaken,' or 'Are you sure you are in the will of God?'"

Just at this time someone sent him a copy of a magazine, which previously he had not seen, *The Overcomer*. Mrs. Taylor says: "Its appearance in the poor little shack in those Lisu mountains was surely timed by omnipotent love, for it set forth the very truth needed in that strange conflict, and 'the truth shall make you free.' The fact that came over Fraser, as he pored over the welcome pages, reading and rereading every word, was that Satan is indeed a *conquered foe*. Christ, our risen Lord, has in very truth 'bruised his head' upon the cross of shame. 'Having put off from Himself [through His death] the principalities and the powers, He made a show of them openly, *triumphing over them in it*.' This he had held before, as a matter of doctrine. Now it shone out for him in letters of light that victory is ours.

"Satan had desired to have him—determined, as he realized, upon wrecking him as a missionary, then and there. No words could tell what the long struggle in the dark had been. But now the mighty Victor took him by the hand. What other voice could have said as He said it—'Triumph thou because of Me? Overcome, overcome, even as I also overcame.' Now, in the Lisu mountains, he responded again and yet more deeply to the liberating power of the same cross. 'They overcame him [the great enemy] by the blood of the Lamb, and by the word of their testimony.' There, in that poor shack, the victory was won that was to mean life to thousands.

With these glorious passages on his lips and in his heart and mind, Fraser wrote that he had found that James 4:7, "Resist the devil, and he will flee from you," really had worked; in fact, he said that as the Lord had resisted the devil vocally, "Get thee behind me, Satan," so he did also. "I, in humble dependence on Him, did the same. I talked to Satan at that time, using the promises of Scripture as weapons. And they worked. Right then, the terrible oppression began to pass away.

"One had to learn gradually how to use the new-found weapon of resistance. I had so much to learn! It seemed as if God was saying, 'You are crying to Me to do a big work among the Lisu; I am wanting to do a big work in you yourself.'"

But the battle was not yet over, and he began to experience the persistent experience of evil thoughts which almost came to be an obsession. We must now let Mr. Fraser speak himself:

"These thoughts were present with me even when I was preaching. I went out of the city to a hidden gully on the hillside, one of my prayer haunts, and there voiced my determined resistance to Satan in the matter. I claimed deliverance on the ground of my Redeemer's victory on the cross. I even shouted my resistance to Satan and all his thoughts. The

obsession collapsed then and there, like a pack of cards, to return no more.

"James 4:7 is still in the Bible. Our Lord cried, we are told, 'with a loud voice' at the grave of Lazarus. He cried 'with a loud voice' from the cross. In times of conflict I still find deliverance through repeating Scripture out loud, appropriate Scripture, brought to my mind through the Holy Spirit. It is like crashing through opposition. 'Resist the devil, and he will flee from you.'"

The Present Necessity for Holy Living

IN a new work by Professor Berkouwer of Leyden University, *Faith and Sanctification*, I came upon an amazing passage in which the professor rightly insists that the world is not so much interested today in our claim to be justified by faith, or even in the doctrines we insist upon, but that the unbeliever in the world is interested in "a presumptuous note, a pretension, namely of being different."

I am writing these notes at Keswick, England, and am reminded in so doing of a tremendous sermon I heard when a student at Moody Bible Institute in 1914, by one of Keswick's most beloved speakers of a former generation, Dr. J. Stuart Holden, vicar of St. Paul's Church, Portman Square, London. The text Dr. Holden used was Daniel 6:20: "And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said unto Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" From this he asked us the question, "Are we living in such a way that the pagan world around us realizes we are daily delivered from the powers which oppress and bind and enslave them?"

Incidentally, I must add here that Professor Berkouwer recently gave two addresses in my own seminary in Pasadena on the present authority of the Word of God. These were two of the greatest messages on the subject of inspiration and the authority of the Scriptures that any of our faculty had ever heard.

Almost parallel with Professor Berkouwer's statement is a concluding sentence in the book by Dr. Elliott-Binns, which is referred to below: "One crying need of our day is for prophets to guide us. But our age is unwilling to listen to prophets even if we had them. And their thoughts would be drowned in the hurry and clamor of the modern world; and so the task is laid on lesser people, men and women like ourselves. If our contribution can be but small, it must not be withheld; and even if it is the contribution of Christian living rather than Christian thought, it may not be the less valuable on that account, for ultimately our problems will, I believe, be solved as much by saints as by savants."

A Further Word Regarding Religion in England

IN addition to the volumes which I mentioned last month, surveying religious conditions in Great Britain at the present time, I have since writing these paragraphs read two later volumes that have just been published, dealing more with the theological aspect of the subject than with the ecclesiastical and statistical. The smaller volume, for the most part dealing with an earlier period, bears the comprehensive title, *The Development of English Theology in the Later 19th Century*, and is by Dr. L. E. Elliott-Binns, at one time lecturer in the University of Cambridge. In the very first chapter, "The Position in 1860," the author makes a very significant statement:

"Many of the most violent attacks on Christianity came from those who had once been its adherents. Among the most active was Leslie Stephen. He had been ordained priest six months before the appearance of *The Origin of Species* in 1859, but his faith does not immediately seem to have been shaken, for in the following year he urged Ainger to be ordained. In fact, it was not until 1875 that he ceased to be a clergyman. John Morley, another outstanding opponent of

orthodoxy, had gone up to Oxford with the intention of being ordained."

I am afraid that the statement cannot be said to be exaggerated that, as a result of the widespread acceptance of the theories of Darwin and evolution as a whole, "the ground was being prepared for a sort of religion of nature which, in a few generations, displaced Christianity for a large part of mankind."

I am not attempting here to review this book, but to those who are interested in theological developments in the English world, it is indispensable. There are, however, here and there scattered quotations that make the volume doubly rich. For example, when the great Plato scholar, Benjamin Jowett, toward the end of his life, tried to persuade Cosmo Gordon Lang to undertake theological teaching at Balliol College at Oxford, which Jowett made famous, the Platoist confessed, "We do not seem able now to inspire the young men. We may have truth, but we have no fire."

One regrets to find in all of these surveys of theological thinking in England, that not only is evolution accepted, and practically all the major results of higher criticism, but the concept of verbal inspiration is abandoned and even severely condemned, as with this author. And with this generally goes a superior tone in the repudiation of what is called fundamentalism.

At the close of the century, our author says, "all people felt that neither the Church nor the Bible could any longer be accepted without question. The results of this were fearful and continued to be so." As a consequence, some sought refuge in the Church of Rome, which claimed to be infallible, others in fundamentalism; but the great majority gradually lapsed into indifference. (My readers will recall that this word "indifference" was insisted upon in the volumes referred to in the previous issue.)

Speaking of the revival of mysticism in the latter part of the nineteenth century, the author rightly remarks: "Mysticism and a reliance on spiritual intuition, however, though they might help those who were religious by nature or upbringing to bolster up their faith, were of little avail to common men and women for whom the traditional religion, received on authority, had had no verification in personal experience. Confused and disquieted, many of them abandoned religion as a matter beyond their comprehension and drifted into indifference and agnosticism. Their confusion and uncertainty were aggravated by the freedom with which religious questions were discussed in the public press, often by those quite unqualified to deal with such matters. Fancy religions also arose to satisfy man's religious needs, and these too added to the prevailing confusion."

And so our author concludes: "After surveying the destructive results of biblical criticism, of the doctrine of evolution, of a philosophy abandoning a personal God, we thus have the beginnings of that spirit of indifference which has reached such terrible proportions in our own day, when sport and the cinema have almost completely displaced more serious matters in the mind of the average man and woman. People will not be bothered by such matters as their sins and shortcomings, and are averse to subjects which may disturb that state of mental torpor which is based on the refusal to face fundamentals."

What we need, all of us who belong to Christ, all of us who take His gospel seriously, all of us who believe that men are lost without Christ, is more earnest prayer, a truer manifestation of genuine New Testament holiness, and a greater power from God by His Holy Spirit to meet the spiritual numbing effects of the age in which we live. The deepening subtleties of Satan, and the spirit of error which the New Testament clearly declares, will hover over this world as the age draws to its close. For such an hour as this our sufficiency must be of God.

The other volume, published this year by the Society for the Promotion of Christian Knowledge, is by the recently deceased Dr. John Kenneth Mozeley, entitled, *Some Tendencies in British Theology*. This volume begins its survey with the publication of that convulsing work, *Lux Mundi*, a volume of essays issued by a number of Oxford men, published in 1889, and requiring twelve editions in less than three years; certainly one of the most influential works in British theology, and throughout contrary to a position of evangelical conservative theology.

Dr. Mozeley's volume contains discussions of almost all the important theologians of the first half of the twentieth century; R. C. Moberly, Charles Gore, Harnack, Dean Inge, Forsyth, Schweitzer, Dr. Hensley Henson, von Hügel, and, in Scotland, Marcus Dods, John Baillie, Robert Flint, H. R. Mackintosh, W. P. Paterson, etc. It is interesting in the midst of these liberals to find a paragraph on the late Dr. W. H. Griffith Thomas.

What convictions does one have on closing a volume such as this regarding "tendencies in British theology"? The first would be that the main currents in British theology since 1900 have been flowing away from the great central truth of the divine inspiration and authority of the Holy Scriptures, and in this swift current carrying many with them.

The author is tragically right in saying that "the liberal evangelicals have abandoned the notion of biblical inerrancy." He makes an astonishing statement regarding Dr. E. W. Barnes, bishop of Birmingham, one of the most radical men in the Church of England today, who long ago gave up miracles and the supernatural in the Christian faith. This is what Dr. Moberly says:

"With the acceptance by liberal evangelicals of theories of evolution and of the methods of the higher criticism, and their abandonment of the former notion of the verbal infallibility of the Bible, the difference between them and Dr. Barnes largely disappears."

A statement like that leads directly to the second conclusion one reaches on reading this volume, namely, that the line of demarcation that once existed to separate leaders of theological thought who believe in the great truths of revelation, and those who have abandoned such truths for a sort of anemic non-supernatural or at least non-miraculous Christianity, is being erased.

One should ponder the meaning of the fact that the "theological temper of today is not controversial, but one that seeks to discover the synthesis until justice is done to the two apparently contrary positions." This is reaffirmed in such a remark as "the general tendency has been away from the emphasis upon differences and their insistence upon exactness of dogmatic definition, whether positively or negatively. There is a confirming of a common mind among scholars who belong to different Christian communions." With the problems of the sacraments, the nature of the Church, etc., we are not here concerned.

I leave without comment the statement that "among high churchmen or Anglo-Catholics today who are men of biblical scholarship, the fundamentalist position would have no supporters." One is brought up with a jolt when he reads that the undermining influences of new psychology is far greater in relation to the Christian faith than the destructive influence of the work of Darwin, now nearly a century ago.

For me, one of the most valuable features of the volume is its comments upon some important volumes, that I regret to say heretofore escaped me, as for example: *Conscience, Creeds and Criticisms* (1918), by Cyril Emmett; *Catholic and Protestant Elements in Christianity* (1924), by Dr. O. C. Quick; *Belief and Practice* (1915), by Will Spens; *The Gospel of God and the Authority of the Church* (1937), by W. L. Knox and A. R. Vidler; *The Church of England* (1924), by Dr. Arthur C. Headlam; *The Ground of Faith and the Chaos of Thought* (1931), by Dr. O. C. Quick.

I have read nothing for a long time that has made me realize the need of a strong, manly, adequate Christian scholarship set for the defense of the faith as the 150 pages of this survey of theological literature.



Correction

Attention is called to the typographical error, in "In the Study" for September (pp. 25 and 27) which resulted in the name John Owen appearing as "John Gwen." Readers who file "In the Study" should correct the heading of the article to read, "John Owen on the Body Prepared for Christ."

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The Grace of the Spirit [Continued from page 115]

disputed leadership in the church at Antioch. He had come on authorization of the mother church and the apostles, and would have been immediately accepted. But Barnabas was not looking for personal advancement. He was looking for the welfare of the church, and the progress of the gospel, and a place where young Saul could exercise his great gifts.

So Barnabas set out for Tarsus, with a name and no address, but a determination to find his man. Prayer and determination, that is. "And when he had found him, he brought him to Antioch." I do not know how Saul at first reacted to the proposition, but he could not long resist the conviction and the grace of this son of encouragement, who now for a second time was befriending him. The same man who had opened the way to fellowship in the church at Jerusalem was now opening the way for him into the active apostolate, not in any superior spirit of patronage, but in a sincere spirit of appreciation and brotherliness. So this "good man, and full of the Holy Ghost," who had shown the grace of the Spirit toward a needy society, toward a suspected newcomer, and toward a novel departure, was now showing the same grace of the Spirit toward a hidden servant.

The sons of Barnabas are still with us, men who have a genius for helping young ministers into places of usefulness. May their tribe increase! For this too is a real ministry, and is one of God's ways of fitting the right man into the right place. Only let it be done as a matter of grace, not of politics or patronage, and it will prove a blessing, for the furtherance of the gospel.

V

When the first missionary expedition set out from Antioch of Syria, Barnabas was the senior member and Saul the junior member of the team. Before it had proceeded far, the order was changed. "Barnabas and Saul" had become "Paul and his company." How did it happen?

Chiefly, it was the ordering of the Holy Spirit. One factor, it is true, was the superior ability and more dominant personality of Saul (now Paul). Nevertheless, it was the grace of the Spirit in Barnabas which recognized the superiority of his junior and, without the slightest shadow of resentment or jealousy, encouraged him to assume the place of leadership. A man has gone far in sainthood when he can become assistant to his assistant and carry on with the same zest and love. So again Barnabas for the third time manifested the grace of the Spirit to the same man. First it was to a suspected newcomer; then it was to a hidden servant; now it was to a superior junior.

VI

Who was right—Paul or Barnabas? Barnabas said, "Let us take John Mark with us again on this tour of the churches which we founded on our first tour." Paul replied, "By no means. The man who deserted us last time can stay

home this time . . . And there arose a sharp contention, so that they parted asunder one from another."

That is a sad passage. And I suppose the question, Who was right? will be asked till the end of time. I am convinced that there was right on both sides. Barnabas thought of the man, Paul of the work. Barnabas reasoned, Why should not a youth who regrets his failure be given another chance? Paul reasoned, Why should the work be jeopardized for the sake of a man we cannot trust?

Some will argue that Paul must have been right, because the Holy Spirit has recorded his missionary journeys, and not those of Barnabas. But I am prepared to answer that Barnabas was right, because he saved a splendid young man for the ministry who might otherwise have been lost to it, and so thoroughly saved him that Paul himself at last wrote to Timothy, "Take Mark, and bring him with thee; for he is profitable to me for the ministry."

Let us admit that perhaps Mark was not yet ready for the rigors of a Pauline campaign. But under the gentler tutelage of Barnabas he became a good minister, fit companion and interpreter of Peter, writer of what was probably the earliest of our four Gospels, and was at last commended by the very apostle who had rejected him.

But the point for us is this: here we see the grace of the Spirit in a paroxysm. Grace is not always yielding. It will hotly oppose what it believes to be contrary to grace. Here Barnabas, who had shown much grace to Paul, separated from him in his determination to show grace to another. So this "good man, and full of the Holy Ghost," manifested the grace of the Spirit toward a youthful failure. Let us help our brethren who have stumbled in their early steps. They may yet rise to sublime heights of holy service.

"Be filled with the Spirit," and you will be full of grace.

"Prayer in the Spirit" is the theme of the following article by Dr. Macaulay, the next to the last in the present series.

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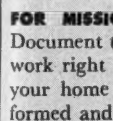


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Hour of Opportunity

By DAVE ENLOW

IT was the week of the Democratic National Convention in Chicago. A young man sat with two friends at a prominent local restaurant where scores of delegates were lunching. On his lapel was a tiny, round button reading "Christ for Everyone."

The waitress, accustomed to examining pins and buttons of various sizes and descriptions, took a second look at the tiny emblem.

"You know," she said, with a ring of sincerity, "I've seen a whole lot of buttons here this week, but that's the first one I've seen that I'd really like to wear."

Rallying to the occasion, the young man said, "If you really mean that, I'd be glad to let you have it." Removing the button, he handed it to the waitress, who proudly pinned it on her uniform.

Thousands of other individuals across

the nation and in Canada are wearing similar buttons today—emblematic of Operation Evangelism, a vitally important campaign that will reach into the highways and byways of America this October.

True, the past two or three years have been marked by a resurgence in evangelistic interest. Great crowds have heard the gospel preached in major cities, including "the nation's capital. Overflow crowds have welcomed evangelists in smaller communities. Network radio and television programs have brought the word of salvation to unbelievable numbers from week to week. As a result thousands have found Christ. As yet, however, no sweeping, united

effort has been made to bring evangelism into as many as possible of the nooks and crannies of the United States and Canada.

Such is the aim of the "Christ for Everyone" Crusade with its months of preparation to be climaxed by prayer, witnessing and preaching throughout this October.

♦ BRIEFLY, the crusade blueprint in each community calls for special prayer on the part of co-operating churches, October 5-11, and visitation and personal soul-winning, October 12-25. This is to be followed by evangelistic meetings conducted by local pastors or speakers invited by them October 26 into November.

In a unique way the campaign's effectiveness will depend on the prayerful efforts of thousands of individual Christians. Though Christian leaders of the highest caliber are spearheading the

[Continued on page 126]

EVANGELISM
William Boyle, Editor

Mr. Enlow is managing editor of *Contact* magazine, official organ of the Christian Business Men's Committee International.

NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.

★

HUMID weather, the prolonged steel strike, and the use of an unfinished building for services failed to hold

back a blessed time of revival during an eleven-day campaign with evangelist Oscar Wells at the Highland Park Church, of South Bend, Ind. The campaign was concluded August 1.



Wells

One of the outstanding features of the meetings, according to Thomas Walker, pastor of the church, was the members' response to the evangelist's plea to do door-to-door personal work. "Before the campaign closed," said Mr. Walker, "men and women who were formerly afraid to talk about the Lord testified that they were no longer afraid to present Christ to anyone, no matter how hard it seemed."

"Our church has been greatly blessed through this revival, and the Lord willing, we expect to continue this awakening through weekly calling and through a soul-winners' class and doctrine class 'that they may grow thereby,'" concluded the pastor.

J. H. Lyon, pastor of the Bethel Baptist Church, Fairview, Ky., also reported a successful campaign with evangelist Wells, July 6-16. "Our people learned to work during this revival as they have never done before," he declares.

"Several of our members left their own work and gave their whole time to the revival. They attended early morning service, visited during the day, and as a

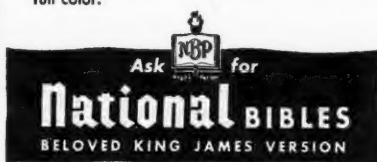


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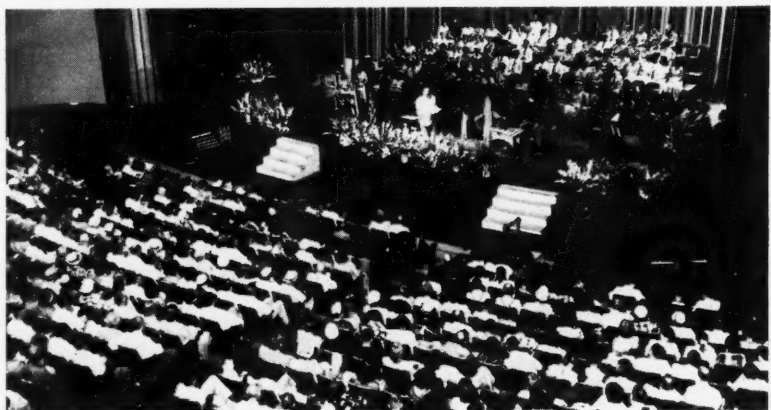
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"America should prepare to combat Communism with a positive application of the gospel of Christ," declares Dr. Hyman J. Appelman to a near capacity crowd in the St. Paul, Minn., city auditorium. The 20-day Capital City Crusade for Christ featuring the Russian-born evangelist was sponsored by the Conservative Baptist churches of the St. Paul area.



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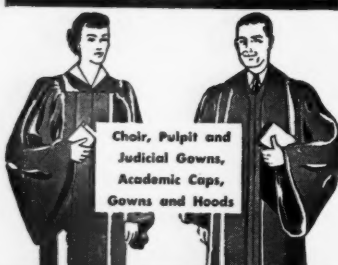
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Evangelist Charles E. Boren, Winona Lake, Ind., and eighty-three other Winona Lake School of Theology students, auditors and four professors moved their classroom to Jerusalem by air via the "Flying Seminar," July 27 for a five-week tour. Other points of interest visited by the group were Rome, Egypt, Lebanon, Damascus, both the Arab and Jewish sides of Palestine, Athens, Zurich, Geneva and London.

result won people to Christ right in their own homes," Mr. Lyon said.

A total of thirty-nine persons came for baptism as a result of the services.

Speaking on the subject "What Is Really Wrong With America?" before several thousand persons gathered at the State Capitol steps in St. Paul, Minn., Dr. Hyman Appelmann said: "We need God on our side if we are to stop the Communists. Indicative is the fact that we can't crack little Korea. We need God in our homes, our business, our government. Sinning Americans are responsible for our losses in Korea—not the Russians, the Chinese and the North Koreans. We've got to wake up."

The Appelmann evangelistic party participated in a 20-day Capital City Crusade for Christ in the St. Paul area. Closing date was July 28, when the widely known, Russian-born Jewish evangelist gave his life story before a large crowd. Mr. and Mrs. John Ashley Woodhouse directed the musical portion of the campaign, and provided special instrumental numbers.

A goodly number of first time decisions for Christ were reported. Chairman of the crusade was Dr. John E. Siemens, executive secretary of the Minnesota Baptist Convention.

"The crowds were wonderful, and the spiritual results gratifying," reported Harry McCormick Lintz, evangelist from Redlands, Calif., following a union campaign in Monmouth, Ill., in July.

One notable conversion during the meetings was that of a night-club organist.

Several first-time decisions for Christ; the establishment of fifteen family altars

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and a general reviving of the church membership at Central Bedeque, Prince Edward Island, Canada, have been reported by evangelist Ken Chapman, of Murfreesboro, Tenn.

The spiritually refreshing campaign, which lasted two weeks, was concluded on July 20.

FUTURE ENGAGEMENTS

Joseph W. Arnett: Sept. 28-Oct. 3, Cummings, Iowa; Oct. 5-19, Overland, Mo.; Oct. 27-Nov. 21, Lawrence, Kan.; Nov. 30-Dec. 14, Esbon, Kan.

Wes Auger: Sept. 21-Oct. 12, First Baptist Church, Spencer, Iowa; Oct. 11, YFC, Meriden, Iowa; Oct. 19-Nov. 2, Seward Avenue Baptist Church, Topeka, Kan.; Nov. 4-16, Fair Haven Baptist Church, Kansas City, Kan.; Nov. 23-30, Grace Baptist Church, Tucson, Ariz.; Dec. 9-21, Independent Baptist Church, Oak View, Calif.

Charles E. Boren: Sept. 30-Oct. 12, Brethren Church, Oscoda, Ind.; Oct. 19-26, Oakdale Evangelical United Brethren Church, Toledo, Ohio; Oct. 28-Nov. 9, Bible Church, Bangor, Mich.

John Carrara: Sept. 23-Oct. 5, First Baptist Church, Fergus Falls, Minn.; Oct. 7-19, Riverside Baptist Church, Decatur, Ill.; Oct. 21-Nov. 2, First Baptist Church, Philipsburg, Pa.; Nov. 11-23, Hyde-wood Park Baptist Church, Plainfield, N.J.; Nov. 25-Dec. 7, Bethlehem Congregational Church, Dover, N.J.

Ken Chapman: Sept. 29-Oct. 12, First Baptist Church, Belle Plaine, Kan.; Oct. 14-26, Hope Baptist Church, Hope, Mich.; Oct. 28-Nov. 9, Vine-land, N.J.

Ralph M. Davidson: Sept. 28-Oct. 5, Kingsland Memorial Presbyterian Church, St. Louis, Mo.; Oct. 6-19, First Church of God, Shambaugh, Iowa; Oct. 22-Nov. 2, First Church of God, Fort Scott, Kan.; Nov. 3-16, First Baptist Church, Hartsburg, Mo.

Henry L. Harms: Sept. 28-Oct. 5, Midway Bible Church, Watervliet, Mich.

Norman B. Harrison: Sept. 28-Oct. 3, Maryville, Tenn.; Oct. 5-10, Elizabethton, Tenn.; Oct. 12-17, Mt. Tabor Baptist Church, Beckley, W.Va.; Oct. 19-24, Wythe Parkway Baptist Church, Hampton, Va.; Oct. 26-31, First Presbyterian Church, Providence, R.I.

R. I. Humbird: Oct. 11, YFC, Charleston, W.Va.; Oct. 12-17, Spring Hill Baptist Church, S. Charles-
ton, W.Va.

Harry McCormick Lintz: Oct. 12, union meeting, Hamilton, Ohio; Nov. 30, union meeting, Phoenix, Ariz.

Raymond O. Nelson: Sept. 29-Oct. 5, Congrega-tional Church, Miller, S.D.; Oct. 7-Nov. 2, First Mission Covenant Church, Rockford, Ill.; Nov. 4-16, Evangelical United Brethren Church, Alliance, Ohio; Nov. 18-30, Mission Covenant Church, Reno-vo, Pa.; Dec. 10-21, Evangelical United Brethren Church, Sixlakes, Mich.

Gilbert W. Otteson: Sept. 21-Oct. 5, union meet-ing, Smethport, Pa.; Oct. 7-19, Covenant Church, Topeka, Kan.; Oct. 26-Nov. 2, Covenant Church, DeKalb, Ill.; Nov. 6-16, Covenant Church, Litch-field, Minn.; Nov. 20-Dec. 7, Covenant Church, Silverhill, Ala.

Mr. and Mrs. Lester C. Place: Sept. 30-Oct. 5, Grace Baptist Church, Milford, Conn.; Oct. 7-12, Gardner Gospel Tabernacle, Gardner, Mass.; Oct. 14-19, North Salem Community Church, Salem, Mass.; Oct. 21-26, YFC, Watertown, N.Y.; Nov. 1, Youth-Time, Buffalo, N.Y.; Nov. 2-9, Avenue Road Church, Toronto, Ont.; Nov. 8, YFC, Toronto, Ont.; Nov. 14-16, Madison Avenue Baptist Church, Paterson, N.J.; Nov. 18-23, Montgomery Baptist Church, Colmar, Pa.; Nov. 25-30, Bethel Bible Protestant Church, Pennsgrove, N.J.; Dec. 2-7, Blue Ridge Mountain Mission, Stanley, Va.; Dec. 9-14, Independent Calvary Baptist Church, Marietta, Pa.; Dec. 20, Richfield Mennonite Church, Richfield, Pa.; Dec. 27, Youth Fellowship, Hatfield, Pa.; Dec. 31, Mennonite Church, Reading, Pa.

C. W. Stemmings: Sept. 28-Oct. 3, Gatewood Bap-tist Church, Seattle, Wash.; Oct. 5-10, Tabernacle Baptist Church, Seattle, Wash.; Oct. 12-17, First Baptist Church, Kirkland, Wash.; Nov. 3-7, Grace Bible Institute, Omaha, Neb.; Nov. 23-30, Bible Church, Kansas City, Mo.

O. W. Stucky: Sept. 28-Oct. 12, First Baptist Church, East Detroit, Mich.; Oct. 19-Nov. 2, Cal-vary Baptist Church, Roseville, Mich.; Nov. 9-23, German Baptist Church, Waynesfield, Ohio.

Edward Vander Jagt: Sept. 30-Oct. 12, Calvary Baptist Church, Forest City, Iowa; Nov. 4-16, First Baptist Church, Cherryvale, Kan.; Nov. 18-30, First Baptist Church, Neodesha, Kan.; Dec. 3-14, Bap-tist Church, Lafayette, Ind.

William F. Wills: Oct. 5-10, Scandia Bible Church, Poulso, Wash.

Moody Extension Staff

James R. Calhoun: Oct. 26-Nov. 2, Grace Gospel Tabernacle, Chicago, Ill.; Nov. 9-23, Climax Baptist Church, New Bethlehem, Pa.

Mr. and Mrs. Michael A. Guido: Oct. 5-19, city-wide campaign, Muncie, Ind.; Nov. 2-16, city-wide campaign, Masonic Temple, Corner of North Rose and Eleanor Sts., Kalamazoo, Mich.; Dec. 1-14, city-wide campaign, Senior High School, Owensboro, Ky.

Dr. George E. Sprake: Oct. 6-10, The Evangelical Fellowship, New Britain, Conn.; Oct. 13-16, Wright-

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Patterson, Air Force Base, Dayton, Ohio; Oct. 20-24, Christian Tabernacle, Dayton, Ohio; Oct. 27-31, Calvary Independent Church, Lancaster, Pa.; Nov. 3-7, Bethany Collegiate Presbyterian Church, Township Line and Concord Ave., Haverton, Pa.; Nov. 17-20, Maxwell Air Force Base, Montgomery, Ala.



Hour of Opportunity

[Continued from page 122]

campaign, none of these men expects that America will even skim the surface of real spiritual awakening unless these things take place:

1. Born-again believers, they assert, must not miss a day in praying for the power of God to fall upon every detail of the gigantic program.
2. Participating pastors—conservatively estimated at 50,000 in this country and Canada today—must work together.
3. Every believer must share in the campaign, even if only to give out the special Christ for Everyone Gospels of John furnished by Chicago headquarters.

Already, some 15,000 or more evangelical pastors have promised their wholehearted support and co-operation to Campaign Director Horace F. Dean, long known as the instigator of the Christ for America campaign in cities throughout the nation.

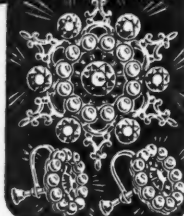
New England, once considered the graveyard of evangelism, has shown a remarkable interest in the crusade. Some 250 churches in that area alone are expected to participate. Churches taking part in the effort range in size all the way from a New Mexico parish with 16 members to Detroit's great Gilead Baptist Church with its 9,000 membership.

Dr. Charles E. Fuller is honorary chairman of the United States campaign, and Evangelist Billy Graham has written the campaign sermon and is actively supporting the effort. Premier Ernest C. Manning, honorary chairman for Canada, has aroused widespread interest through his radio program on stations covering the Dominion. Theo-

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dore Epp, of Lincoln, Neb., director of the Back to the Bible Broadcast, is spreading the Christ for Everyone message to his thousands of listeners across the nation. Others equally well known are also assisting in various ways.

♦ The idea of a simultaneous campaign is not new. Southern Baptists tried it two years ago with good success. Others have also followed this approach. But this is probably the first time in the religious history of the United States and Canada that such a large-scale plan has been attempted on an interdenominational level.

Because the crusade's foundation is an extensive visitation program aimed at reaching every person in every community, Christ for Everyone invites and accepts participation only of sound, evangelical churches. Entire denominations are joining the Christ for Everyone campaign, confident that obedience to God's formula for revival as found in II Chronicles 7:14 will bring about the heaven-sent spiritual awakening that may save America from atomic chaos.

By the time MOODY MONTHLY readers see this, some 20,000 or more churches will probably have indicated their willingness to join in the Christ for Everyone campaign. If Christians everywhere back it fervently with earnest intercession, the leaders hope for an average of one soul per day in each church participating. This would mean some 600,000 professions of faith during the thirty-day period.

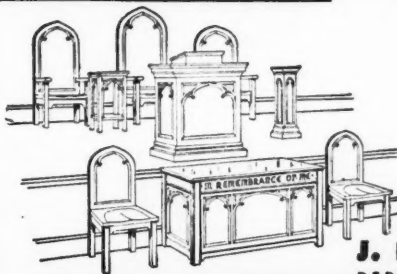
Participating churches agree to follow the above-mentioned pattern of prayer, visitation and evangelistic services. To assist them in the local campaigns they receive a packet containing a check list of suggestions, copies of the campaign sermon by Billy Graham, copies of *Call for Revival!* dealing with spiritual preparation, a booklet on following up decisions, another booklet on *Reaching the Children*, and other similar material. A sample church bulletin, a selection of outstanding hymns and choruses, banners for both inside and outside use, newspaper mats and decision cards are also included, along with a report blank on which pastors will indicate the extent and effectiveness of local campaigns.

Many individuals are assisting in varying ways. One is Christian Cartoonist Jack Hamm, of Waco, Tex., who volunteered to sketch the official cartoon, which is being sent to some 318 newspapers and some 31 religious magazines.

Others who are giving generously of time and talent to insure the success of the fall effort include these officers of the parent Christ for America organization: co-directors, Paul S. Rees, Merle Fuller, Jimmy Stroud; co-director for Canada, S. Whittaker; treasurer, Charles J. Grant; chairman for New England, Harold J. Ockenga; and many others.

With all the planning, preparation and promotion, Dean and his co-workers look to every individual Christian to become an integral, vital part of the Christ for Everyone campaign. Only in that way, they emphasize, can we hope for a gracious outpouring of God's Holy Spirit upon His children in this historic and crucial election year.

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PETER DEYNEKA reports from the Far and Near East of great opportunities and need for the Gospel among Slavic people who are now scattered over the world. There is a great need for the Holy Scriptures in the Slavic languages NOW. If the Holy Spirit should direct you to have fellowship with us in spreading the Word of God among Russians and others around the world, we shall be glad to hear from you.

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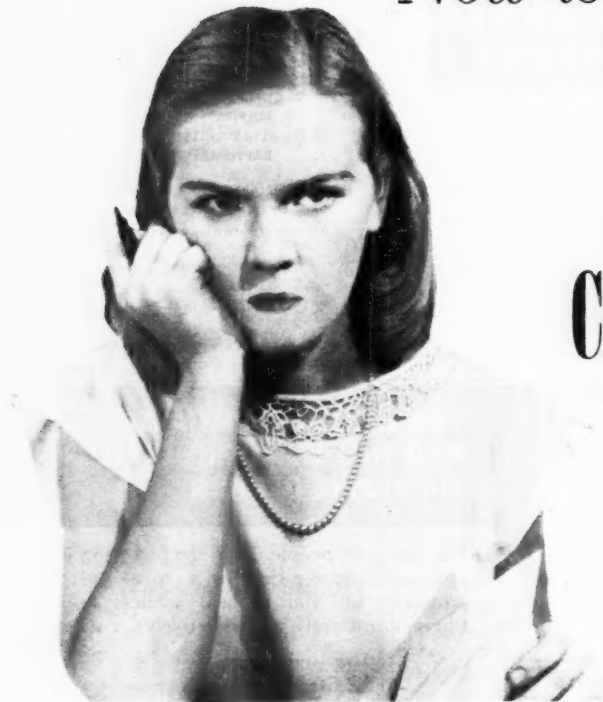
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ARE you planning to send a package of Christmas presents to your missionary? A good idea, but be careful that your generosity doesn't cause him needless trouble and expense. Here are some things to think of.

1. *Will there be duty to pay?* If you don't know, find out from the missionary or from the mission office. Don't take it for granted that gifts are duty free. They aren't. There is even duty on second-hand clothing in some places. After you have bought the present and paid the cost of sending it to the field, you don't

want the missionary to have to pay more than it's worth in customs charges. It has happened.

2. *When should the package be sent?* Right away, if possible. Parcel post is slow and may take two or three months to reach some fields. Of course you can send it by air for a somewhat larger fee.

3. *How should it be packed?* As strongly as possible without adding too

MISSIONS
Harold R. Cook, Editor

much weight. Duty is sometimes charged on the wrappings. Find out from your post office how much weight can be put in one package. Some countries allow eleven pounds; for others the limit is a little over four pounds. Packages should not be sealed.

4. *What papers need to be filled out?* Your post office will supply you with the international parcel post label and customs declaration cards. Fill these declarations out accurately and completely. If you don't, the missionary may have to pay a fine in addition to the customs charge. But don't attach customs declarations to a package of books unless you are ordered to do so. Just be sure the package is plainly marked "Books." Most countries do not charge duty on books not for resale if they don't have a customs declaration attached.

5. *What can I send?* Again you had better ask the missionary or the mission office. No two countries are exactly alike. A package of chocolates will melt in transit in the tropics. Electric gadgets are useless where there is no electricity. A gaudy American necktie might not be just the thing to wear in another land.

October Call for Prayer

JAPAN has been in the missionary spotlight for the past six or seven years. Why haven't we made greater progress there? Hundreds of missionaries have gone out. Many pastors and evangelists have visited the country and held enthusiastic mass meetings. What's wrong?

There are two hurdles to which American Christians have not paid enough attention. One is the language. Our many new missionaries are all tongue-tied. They have a message, but they don't yet know how to express it. Japanese is a difficult language for Americans. It takes years to learn it well enough so that the missionary doesn't sound like a foreigner preaching a foreign doctrine.

Another hurdle is the people. The Japanese are not necessarily a mysterious people. But they are different. Like all peoples, they have their own ways of thinking and

acting—what we often call culture. And their ways are not our ways. Until we know the people, our message is likely to be shrouded in fog. They will see vaguely the promise it offers, but its details, its implications for their lives, will be obscured by the mists.

Missionaries in Japan therefore need our prayers. Christ, the great Missionary, became man that He might reach men. They cannot become Japanese in that same sense. But this they can do, through the Spirit the missionaries can learn to enter into the speech and lives of the people in such a way that the foreign origin of these Christian workers will be forgotten. The missionaries can learn to "think Japanese." They can then show the Japanese what Christ can mean to them in their own lives and circumstances. *Pray for the missionaries to Japan.*

In some cases it might even be better to send the money and let the missionary do his own buying. At any rate, make sure your gift will bring the pleasure you want it to bring to your missionary friend.

(Next month: *How to Send Money to Missionaries.*)

MISSIONARY NEWS

KOREA

North Korean Prisoners: Armistice negotiations in Korea bogged down over the issue of prisoner exchange. Not only do the United Nations hold a vastly greater number of prisoners than the Communists, they have found out that at least half the prisoners don't want to go home.

Veteran missionaries working with North Koreans in the prisoner of war camp near Pusan tell one of the reasons for this attitude. Many of the prisoners have become Christian. The Christians feel, they write, that "it would mean sure death to them if they were forced back into the north." They were so worried about it that some of the women prisoners spent a whole night in prayer over the matter.

Lost Leadership: "Five hundred church workers have been either martyred or captured by the Communists in North Korea," says a recent report. This is indeed a serious loss to the church. The Presbyterians alone have lost more than 300 of their ministers and evangelists. The Methodists report 46. Many of the families are among the refugees in South Korea dependent on relief. Still Christianity continues to expand.

A Unique Ministry: Dr. R. A. Torrey, Jr., lost an arm in West China during the war. Later the Communists seized the whole country and all missionary work was halted. Dr. Torrey, with other veteran China missionaries, was faced with a problem. Where could he serve now?

The Presbyterian Board has found the answer. It has assigned Dr. Torrey to Korea. His work? To minister to amputees and help rehabilitate them. There are thousands of such amputees as a result of the war.

The work is interdenominational and calls for a team of workers. Two centers are planned. One will fit the amputees with artificial limbs and teach them how to use them. The other will provide spiritual counsel and help the men to find their place in life.

JAPAN

Are Their Faces Red! A new missionary couple had a visitor. He didn't speak any English and they had not yet learned much Japanese. Yet he said he wanted to learn about Christianity, so they were glad to explain things as best they could.

The man claimed to be an agent for the International Friendship Club. The club's purpose was to help the cause of world peace by getting students in different lands to write to each other. His own job was to go to the high schools and get students to join. If he could only teach them about Christianity it would

Need Grows As Doors Open In Israel



Rev. Jacob Peltz

A missionary in Israel writes of open doors among the hundreds and thousands of new immigrants. Amongst them are Hebrew Christians who face great hardships as shown by this letter.

"I am a Christian of Hebrew origin and practiced medicine in Germany. Upon the arrival of Hitlerism I was persecuted and obliged to go to Switzerland but could not get permission to work there as doctor. One year ago I came to the Holy Land. Here life is doubly hard. I live in a miserable camp. I cannot find a room, and am suffering much from lack of nutrition and hygiene. I cannot find employment and live in great poverty."

To help ease the economic distress of needy Hebrew Christians in the land of Israel and to encourage them in their Christian faith, we have been sending them CARE food parcels and other forms of relief. How infinitely grateful we are to friends who enable us to carry on this relief ministry in the Name of Christ.

A very earnest Hebrew Christian mother writes: "With great joy we received your CARE parcel. Conditions in the land of Israel become continually worse and I really do not know what to give my children to eat. You cannot imagine how much your food packages help us. Our trials are many, but our faith in the Lord is unshakable."

Please help us alleviate the misery and distress of our Lord's brethren. We must encourage these Hebrew Christians in their courageous witness for Christ in the Holy Land. We earnestly plead for your interest at this time.

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help them to understand foreigners better.

It seemed like a wonderful opportunity. Even if the missionaries couldn't speak very well they could offer him some books in Japanese to supplement their explanations. Just think what an influence such a man could be if he were truly converted!

It wasn't until some time later that they noticed other things missing besides the books. Then the police came and said that someone had been robbing a number of homes. Had they lost anything? They had, but for the present they preferred rather to pray for the "seeker" than to act.

But worse was to come. A delegation of high school teachers called on them. To their dismay they learned that the man had used their name as a reference to get into the high school, supporting his claim by showing the books they had loaned him. He spoke to the students, collected "membership fees," and then disappeared. The police couldn't locate him. Why had the missionaries helped him?

Why, indeed? At the time it had seemed the right thing to do. But now it looked as if their whole testimony might suffer for this one mistake of judgment.

"Perhaps you've been in a situation like this at home," they write. "for the devil attacks in the same ways there. But in a strange land, we are surely bewildered!"

FORMOSA

Correspondence School Increase:
"Three times in this last year we have

had to move to a larger office," writes missionary Dick Hillis. Hillis is a former China missionary who is now directing a Bible correspondence school in Formosa. There are now 30,000 students enrolled, and an increase to 50,000 is expected. The personal witness of the students, too, is bearing fruit. During June they report 4,186 personally led to the Lord. A major problem, in addition to larger quarters, is enough teachers to handle the lessons and counsel the students.

NEW GUINEA

First TEAM Missionaries: Newest arrival in the primitive field of Netherlands New Guinea is The Evangelical Alliance Mission. Two missionaries, Walter G. Erikson and Edward R. Tritt, are already surveying the field they are to occupy. Air transportation is a "must" in this region. The government is also requiring that they have a radio transmitting and receiving set.

LIBERIA

What's LeTourneau Up To? If an American businessman decided to establish and finance a Christian mission, how would he go about it? One answer made the pages of our newspapers late in July. A 200-foot converted LSM (landing ship, medium) was about to weigh anchor near Vicksburg, Miss. Destination: Liberia. Aboard were a dozen technical missionaries. But the most unusual part of their equipment was a large amount of heavy earth-moving, lumbering and land-clearing

Liberian street scene. The plane is dropping leaflets opening a campaign to teach Liberians how to read and write. UNations Photo



"To the Jew first, and to the Greek" JEWS AND GREEKSHUNGRY FOR GOD'S WORD

News from Israel and Greece tells of the increasing hunger for the Word of God in those lands. A missionary in Jerusalem writes: "Old-timers here are amazed at the way in which the Jews are asking for and receiving New Testaments." Another missionary in Israel writes: "The Jews are receiving me as never before. I have never seen such thirst for the Word of God. My eyes often fill with tears as I look upon their need—they are as sheep not having a shepherd."

The demand for God's Word in Israel is so great that we just ordered 25,000 more Hebrew New Testaments. We are also supplying thousands of New Testaments in Bulgarian, Roumanian, Yiddish, Polish, French, German, English, and other languages for Jews in Israel and other lands. We greatly need your prayer-help for this work of spreading God's Word among the Jews in their ancient homeland.

A great door of opportunity has been opened to us to place complete Hebrew Bibles—containing the Old and New Testaments—in the schools and libraries in the State of Israel. There are hundreds of thousands of bright Jewish boys and girls in the land of Israel to whom the Bible has become their textbook of Israel's history. But Hebrew Bibles are very scarce, and one Bible often has to do for many students. We have had 5,000 complete Hebrew Bibles printed in England. They are being gladly welcomed by leaders of Jewish schools. Now another 5,000 Hebrew Bibles are urgently needed for the schools and libraries in Israel.

Material relief is also greatly needed in Israel. Food is very scarce because of the thousands of destitute refugees returning each month. We are sending food parcels regularly to Israel, especially to needy Hebrew Christians. A young, believing mother in Israel writes:

"We are so thankful for your food parcels. It is because of them that my children are not going hungry."

In the ancient land of Greece there is also a great hunger for God's Word. We have sent 150,000 New Testaments in modern Greek to the people of Greece in the last few years. Most marvelous results have followed. Many communists have been saved. A building contractor said: "The New Testament I received took

away my desire to commit suicide, and made me a new creature in Christ Jesus. Now my soul is filled with peace."

And the physical need in Greece is tremendous! Tens of thousands of boys and girls and older people are tubercular. We are sending large numbers of food parcels and vials of the new medicine that is helping greatly in the cure of tuberculosis.

We cannot turn a deaf ear to these calls for God's Word and cries for physical help!

To those who request it we are sending a free copy of the story of the conversion of an orthodox Jew in Palestine, who was saved through reading the Word of God. He later came to the United States and graduated from the Moody Bible Institute and is now witnessing in Israel. It is a remarkable narrative, and you will enjoy it. Send for it today.



Refugee Jews from Europe en route by train to take a steamer for Israel. See the look of hope and joy and eager anticipation on their faces. Let us give them God's Word!

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machinery. All in all, the cargo's worth was estimated at about half a million dollars.

Evangelist Billy Graham was there for the dedication. But directing the whole enterprise is the well-known Christian businessman, R. G. LeTourneau. LeTourneau, who says that "God runs my business," has obtained a long-term lease on half a million acres of jungle land in Liberia. He plans to cut and export timber, clear the land and plant such crops as rice, grapefruit, bananas and palms. But all of it with a purpose, a missionary purpose.

Time quotes LeTourneau as saying, "Hungry natives will listen to us about God if we can show them a field of grain with a combine harvesting more in a day than they can eat in a year." In other words, LeTourneau believes that religion and economics are not entirely independent of one another. What he is attempting is an agricultural mission on a grand scale in one of Africa's most undeveloped regions.

One of the most interesting features of this experiment is that it is not in the hands of the "modernists." No one could possibly put LeTourneau in that category. Yet it certainly is not missionary work in the restricted sense which some of his friends would use. There seems to be too little emphasis on preaching.

Without a doubt the mission is going to stir up a lot of discussion. There will be many arguments pro and con. But this much is sure: we are going to see how the methods of "big business" work when applied to missions by one who is not trained as a missionary. LeTourneau is bound to hit some snags, to learn some lessons. His lack of knowledge of the Africans practically assures it. But it is not beyond possibility that missionaries also may get a new slant on their job from his experiment.

You can't help being refreshed and encouraged by the example of a businessman who takes the Christian mission so seriously.

On Duty in Dublin

[Continued from page 116]

to the window lights, pondered silently on the words for about three minutes.

I broke the silence by telling him how I had found Jesus, and how I was trusting Him to do for me what Jude says He is able to do, to *present me spotless to God*. Something in the determined face seemed to relax, as he said, "You have been very frank in telling me of your soul experiences. Now there's scarcely a soul in Cork I would tell this to; but it is very strange that I should have met you tonight. I am a—friar. Three weeks ago I was turned out by my religious superior very unjustly, turned out into the streets without any future. This Book, which you have put into my hands, has been torn from me by my own Church. Why, why? I keep asking myself."

I shook hands with him at this point and said, "Brother, perhaps God has allowed this Book to be snatched from you only to give it back to you with a new light on its pages."

"But I gave all to God," he replied

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passionately, "my body, soul, and spirit. I renounced the secular world with its gains and pleasures. Why has He not accepted the offering? Why has He allowed this to happen to me? My life is ruined."

It was getting late by now, so we made an appointment to meet the following evening by the post office. Close to the post office was a quiet, narrow lane running down to the river, and there we repaired for solitude. Underneath a street lamp we read together from the Acts the story of the conversion of Saul of Tarsus.

"Have you ever had an experience like that?" I asked him.

"No, never."

"Would you like to have?"

"It would solve all my present difficulties, if I did," he replied. There under the canopy of heaven we bowed our heads and prayed; and, though the street was dirty and the night cold and damp, it seemed to me that the narrow street became a cathedral of God's presence.

* * *

It was Saturday night in one of Dublin's all-night drinking dens. The room
(Continued on page 162)

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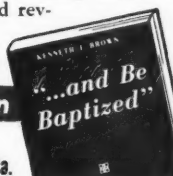
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NEWS REPORT

*worldwide news
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SAM PAXTON, EDITOR

EVANGELICALS in these pre-election weeks are being reminded that they can do more than cast their ballots on November 4—they can join in mighty prayer for divine guidance at this critical time in the nation's history.

Ballots and Prayer

Sounding such a call to prayer, the Great Commission Prayer League is asking continuing intercession, "individually, at family worship, in cottage prayer meetings, at weekly prayer meetings, . . . and other services as God gives opportunity." In addition it is urging observance of Wednesday, October 29, as a nation-wide and united Day of Prayer that God will cause the men of His choice to be elected.

"God only knows men," the League points out in posters being distributed from its Chicago headquarters at 808 North LaSalle Street. Let us beseech Him to graciously manage the voting so that mercy, not judgment, may be our portion in this national election."

The call adds that if the carrying out of the Great Commission for world evangelization is affected either favorably or adversely by the elected government in our day it will be because of the attitude of the Lord's people.

Time to Build

Also significant in the national picture this month is the assertion that the U.S. is experiencing "the most critical shortage of churches in its history."

Such was the word given recently to the General Council of the Congregational Christian Churches. According to the figures presented before this group, there are "seventy million Americans who have no church of their own choice in the community in which they live." A total of 6,600 new Protestant churches will have to be provided during the next decade, the report added, if the goal of one church for each 5,000 persons is to be reached.

In Terms of Numbers

Meanwhile new statistics show that nearly three out of every five Americans now hold membership in a church or other religious body.

Church members constitute 58 per cent of the national population com-

pared with 49 per cent in 1940 and 47 per cent in 1930—this according to a survey conducted by the National Council of the Churches of Christ in the U.S.A.

Other figures show the number of local churches rose from 281,511 to 284,592, and church pastors from 166,891 to 181,123 between 1950 and 1951. There has been an increase of 40,000 active clergymen since 1940, the survey said. In 1951 there were 258,877 Sunday schools of all faiths with 30,658,149 members, a gain of more than 900,000 members over the previous year.

Floating Gospel

In Europe a unique attack is to be launched against atheism behind the Iron Curtain. Small balloons carrying waterproof envelopes, each containing a portion of the Scriptures or an entire Bible, will be loosed in Europe by workers of the International Council of Christian Churches to be carried into Soviet dominated countries on the west winds.

"The greatest single weapon in the hands of freedom-loving people in their struggle with expanding Communism is the Bible," the Council declares.

In other Council news nine countries were represented at the recent British regional conference in Edinburgh, Scotland. The countries were Scotland, England, Ireland, the Netherlands, France, Switzerland, Canada, Sweden, and the U.S.

Where Announcers Pray

"How wonderful it is to hear an announcer pray," a listener to the Christian owned and managed radio station WHJC at Matewan, W.Va., commented recently.

Not yet a year old, WHJC went on the air Dec. 2, 1951, and is heard from 5 a.m. to sunset. About 30 per cent of the station's schedule is made up of Christian presentations. Terse gospel messages are read at peak listening times.

Support from four business men and gifts from interested friends financed erection of the station. Advertising time is sold to carefully screened advertisers and no commercial advertising is permitted on Sunday.

CBMC for Korea

The fifteenth annual convention of the Christian Business Men's Committee International will convene in Atlantic City, N. J., Oct. 15 to 19 with this convention theme: "Our Obligation" (Rom. 1:14-16).

The convention is preceded by a report that the CBMC of Pusan, Korea, is the 268th committee to affiliate with the international organization. It is the first such committee in Korea. Fourteen Christian business men in Pusan comprise the new CBMC.

Arnold Grunigen, Jr., chairman of the CBMC, will open the convention. Other officers and directors scheduled to participate are Waldo Yeager, D. F. McKechnie, James Baillie, W. J. Barge, Ralph Barker, James Colville, Julian DeRock, Ralph Eaton, Elmer Flaming, Carl Gundersen, Alfred Jackson, R. G. LeTourneau, L. G. Teakle, and Robert Woodburn.



Recent bulletins displayed by the United Presbyterian Church of Evanston, Ill., have been of more than usual interest. The one pictured above appeared during the time of the national political conventions. R. J. Smith is the church's minister.

Drive for Books

In the field of education, a survey has revealed that many elementary and secondary schools, Bible institutes, colleges and seminaries abroad have meager libraries. As a result a plan to provide 100,000 books for Christian schools throughout the world has been announced by the Commission on International Relations of the National Association of Evangelicals.

Persons having suitable new or used books which they are willing to contribute are being asked to give them to the association for the carrying out of the plan. Bible study books, dictionaries, commentaries, encyclopedias, biographies, sermons, Christian novels, missionary stories and Christian and secular textbooks are wanted.

Books may be in English or any other language. They will be forwarded to schools of evangelical denominations and mission boards without cost to them. Grants will be made only upon request of these schools, the NAE says.

Books are being collected by the NAE Commission at the Bolta Company, Lawrence, Mass. Local collection depots also are being established.

Named Acting Head

Dr. G. Allen Fleece has been named acting president of Columbia Bible Col-



lege, Columbia, S.C., to succeed the late Dr. Robert C. McQuilkin. Dr. Fleece served as professor of Bible and theology at the college during Dr. McQuilkin's illness. Previously he had been pastor of churches in Tennessee and Georgia

and at one time was a member of the faculty at Moody Bible Institute. He is a graduate of Washington and Lee University and of Columbia Theological Seminary.

Boon to Givers

Deductions of up to 20 per cent for contributions to religious, charitable, educational and other benevolent causes and organizations may now be made in computing federal income tax as a result of a bill recently passed by both houses of Congress and signed by President Truman. Formerly only a 15 per cent deduction for such contributions was allowed.

Dr. McQuilkin was stricken with coronary thrombosis last July 15.

ROTC at Wheaton

A unit of the army's Senior Division Reserve Officers Training Corps (ROTC) is being started at Wheaton College, Wheaton, Ill., to train special technician officers. Students completing the four-year requirements will be commissioned as second lieutenants in such services as transportation, communications, engineering, medical corps and the general army branches.

Believing that military training is a part of today's living, Dr. V. Raymond Edman, president of the college, recently explained, "Christian young men should have opportunity for officers training at a Christian college and, when needed, serve their country as leaders."

Lower classmen receive school credit for their ROTC participation. Upper classmen enrolled will receive school credit and a small allowance from the government. Unit members are draft exempt if grades are kept high enough, but they agree to serve in the army after graduation if their services are required.

Convening Booksellers

The recently organized Christian Booksellers Association is beginning its third year under leadership of a new president and a newly appointed executive secretary following its annual convention in Chicago. Some 425 delegates registered to make the convention the largest held to date.

Dale Johnson, of South Bend, Ind., is the new association president, succeeding William Moore of Chicago. Moore who has headed the organization for the past two years was named to the newly created post of executive secretary.

Other officers elected include Tom Magowan, Los Angeles, Calif., vice-president; Eugene White, Wheaton, Ill., secretary, and John Fish, Chicago, treasurer.

Expansion at Gull Lake

Plans for enlarging the tabernacle to accommodate week end crowds are in view "in the near future" for the Gull Lake Bible and Missionary Conference grounds, fifteen miles northwest of Kalamazoo, Mich. Increased attendance at tabernacle services was noted during the past summer. Some 300 to 400 additional seats will be provided according to present plans.

The conference's 1952 season was highlighted by the opening of a new, two-story Fellowship Center building con-

taining a dining room, kitchen, snack shop, lobby, conference offices and thirty guest rooms.

Route to Peace?

A plan to bring religious peace to strife-torn Colombia has been put forth by a Colombian Catholic, Jose Marie Chaves, now teaching at Queens College, N.Y. Mr. Chaves has suggested that Protestants agree to a missionary quota, stop publicizing persecution unless new attacks occur, limit preaching to churches and avoid attacking Catholic dogmas and priests. The formula would in return require the Roman Catholic Church and pro-Catholic government to denounce and punish anti-Protestant assaults and to guarantee "freedom of worship."

The Colombian foreign minister has promised a government statement on Chaves' plan to ease the situation which during the last three years has brought death to twenty-five Protestants, hundreds of attacks on Protestant groups and the stoning, burning and dynamiting of their churches.

Other news highlights from around the world include:

BRAZIL—Dr. Edwin Orr and Carl Hahn are among the evangelists of the organization, *Reavivamento Espiritual Brasileiro*, who recently have preached to thousands of persons in church and open-air meetings in various states of this country. Not until last year, the organization reports, did religious bodies begin co-operating in evangelistic meetings. There are more than one million church-going Protestants in this predominantly Catholic country, the organization adds.

NORTH IRELAND—Government permission to use steel to build football grandstands and greyhound racetracks but not to build churches has brought criticism by D. S. McIlhagger, member of the Diocesan Synod in Belfast. The government has said that no more licenses to build churches will be granted this year. McIlhagger protested that some children now attend church and school in the same building.

GERMANY—A ban of all evangelical student groups in East German universi-

ties and colleges has been "requested" by the Socialist Unity (Communist) party, according to Religious News Service. The party charges these groups with "disturbing the order at the Soviet zone universities and diverting the progressive elements of these institutions from their intention to defend the country by means of arms."

Another anti-church action in East Germany was the recent barring of East German Lutherans from attending the Lutheran World Federation Assembly in Hannover.

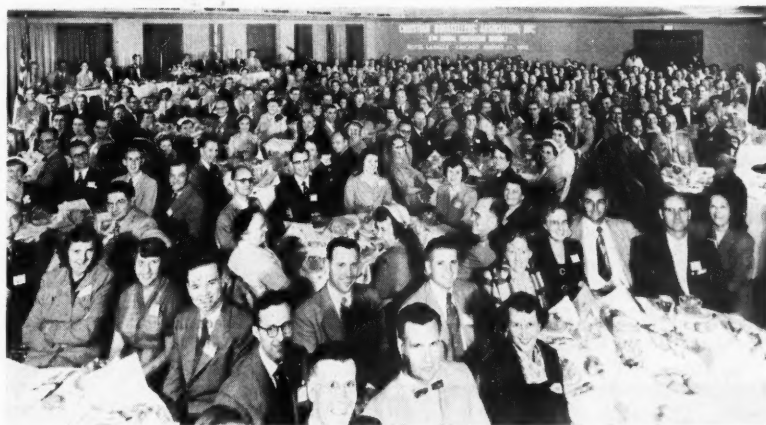
FINLAND—This country's revised teaching plan retains religious education as part of the elementary school curriculum although it reduces weekly periods for religious education from four to two. The school principals, however, have the authority to assign more time for religious instruction.

Religious instruction in schools here is based mainly on the Bible. In the lower classes teachers explain basic religious concepts; Bible stories are read to the middle grades, and in senior classes instruction includes the Bible, history of the churches, and discussion of non-Christian religions. The new teaching plan provides that pupils who do not belong to any church, be instructed in the history of religion and general ethics. Each school day begins with a hymn and a morning prayer.

ITALY—Fearful at the closing of several Protestant churches and successful opposition to the opening of others, the Federal Council of Italian Evangelical Churches has protested to Premier Alcide De Gasperi in Rome that "numerous acts of religious intolerance and violence" have been committed against Protestants in Italy. The Council said it spoke for 100,000 Italian Protestants.

INDIA—Plans have been announced for the establishment of a model leprosy research sanatorium and training center in Madras State under the joint sponsorship of American and British Protestant missionary groups.

The sponsoring groups are the American Leprosy Mission, Vellore Christian Medical College in India and the Mission



Christian booksellers meet in Chicago. Principal speaker at this banquet session was Dr. James H. Hunter, editor of *The Evangelical Christian* and author of several popular Christian books.

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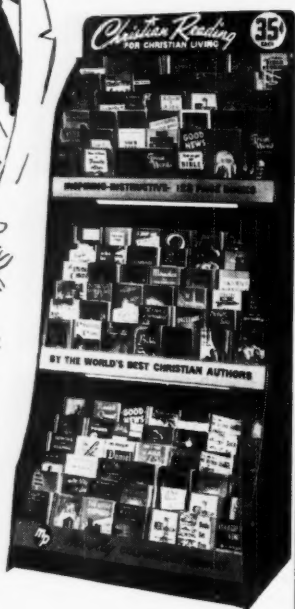
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to Lepers in London. Construction of the research center will begin immediately and it is expected to be in full operation within a year. Dr. Eugene R. Kellersberger, secretary of the American Leprosy Mission, announced.

The sanatorium, to be built on 250 acres of land in Karigeri, near Madras, will consist of a hospital with accommodations for 150 patients, a research laboratory, staff houses and cottages for patients.

Salaries and an annual sum for the support of the patients will be paid by American Leprosy Missions.

From Here and There

▶ A total of 13,948 draft registrants have been classified as conscientious objectors, opposed to both combatant and non-combatant military service because of religious training or belief, according to the National Service Board for Religious Objectors. This is a ratio of one out of every 610 draft registrants. Of the total, 7,793 men have been classified as available for call and presumably will be obliged to perform two years of civilian work instead of military service under the alternative work program. The remaining 6,155 objectors have been deferred for dependency or other reasons.

▶ During the four-year history of "God's Invasion Army," Baptist General Conference of America volunteer group for personal evangelism, army members have contacted more than 100,000 persons in visits to their homes. This year, fifty-four young persons have volunteered to serve in the army, receiving no remuneration aside from board and room. A different group of young people is enlisted in the army each year.

▶ Roman Catholics recently were urged by Bishop John F. Noll of Fort Wayne, Ind., to make every effort to get their publications into the hands of non-Catholics. The purpose of this effort, he said, would be "to bring the Catholic answer to all sorts of misrepresentations of Catholic doctrine, practice and policy, carried on in the sectarian and even the daily press." Bishop Noll made the statement at the forty-second annual convention of the Catholic Press Association.

▶ A \$1,000 evangelistic sermon contest is being sponsored by the Sword of the Lord Foundation, Wheaton, Ill., to help emphasize the need for better sermons based on Bible preaching. The cash awards will be divided among thirteen winning sermons. The contest closes Dec. 1 of this year and awards will be announced by Feb. 1, 1953.

▶ In the 116 years from 1835 to 1951 the American Bible Society has distributed the embossed version of the Bible in thirty-five different languages and systems to thousands of blind persons ranging in age from five to ninety-five, the society recently reported.

▶ A conversation between a clergyman and a lawyer about the evils of alcohol on the highways and the fact that non-drinkers had to pay higher automobile accident premiums as a result of the

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many accidents caused by alcohol users resulted in 1946 information of an insurance company which writes insurance for non-drinkers exclusively. The company has found by experience and research that at least 30 per cent of all losses paid by casualty insurance companies in the U.S. are caused by alcohol. The clergyman was Sam Morris and the lawyer, William Plymat.

► Preparations are already underway for observance of the Southwest Bible and Missionary Conference's Golden Jubilee in August 1953. The conference is unusual in that it is attended by representatives of several Indian tribes. Some eighteen tribes were represented during the 1952 season.

► Plans are being made for publication of a Lutheran World Encyclopedia that "will serve as an international reference work embracing the entire cycle of Lutheran interests, doctrine and action." The encyclopedia will include articles on theology, history and biography; polity; liturgy; church activities such as missions, publications, and education; ecumenical relationships, and statistics. It is estimated that it will require seven years to complete.

► The cause of Jewish evangelization throughout the world and particularly in Israel, was the topic of the meeting of the International Missionary Council's Committee on the Christian Approach to the Jews which met in Naestved, near Copenhagen, Denmark, according to Jacob Peltz, secretary of the International Hebrew Christian Alliance. Leaders from Jewish missionary societies of Great Britain, Europe, and North America attended.

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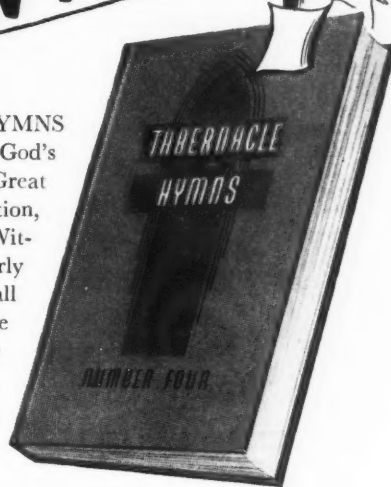
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BAPTISM IN ROMANS

Is it water baptism or the baptism by the Holy Spirit in Romans 6? The words "baptize" and "baptism" are merely the English spelling of the Greek words βαπτίζω (*baptizō*) and βάπτισμα (*baptisma*), not their meaning. The Authorized Version transliterates the words rather than translates them. The English words therefore have no meaning of their own, only that which is derived from the Greek words.

The Greek word *baptizō* and its related word *baptō* in their predominating usage speak of the introduction or placing of a person or thing into a new environment or into union with something else so as to alter its condition or its relationship to its previous environment or condition.

In classical Greek we have examples of this usage in the following: They meant to "dip under." A blacksmith dips the red-hot iron; a ship sinks beneath the surface; Greek soldiers dip the points of their spears in blood; a dyer dyes cloth by dipping it in the color.

In the Septuagint, we have, "The priest shall dip [*baptō*] his finger in the blood and sprinkle [*prosrainō*] the people" (Lev. 4:6). In the New Testament we have the rich man asking that Lazarus dip (*baptō*) his finger in water. The translation of Romans 6:3 therefore is, "Know ye not, that so many of us as were introduced [placed] into Jesus Christ were introduced [placed] into His death?"

Is this placing a ceremony or the action of God's supernatural power, and is the believer placed in water or in Christ? The context must decide. In verse 2 we have God breaking the power of the indwelling sinful nature in the believing sinner. In verse 4, we have God imparting the divine nature. These operations



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of God are said to have been accomplished by the baptism spoken of in verse 3. But both of these results are supernatural in their character, and according to the law of cause and effect, their cause must be supernatural, all of which means that the baptism is supernatural, not a ceremony associated with water, but the act of the Holy Spirit placing the believing sinner into Christ at the moment he puts his faith in Him. Observe how perfectly the meaning of baptizō is in accord with Pauline doctrine. The believing sinner is placed in Christ, thus coming into union with Him. By that action he is taken out of his old environment and condition in the first Adam, and is placed into a new environment and condition in the last Adam. His condition is changed from that of a lost sinner with a depraved nature to that of a righteous saint with the divine nature. His relationship to God's law is changed from that of a guilty sinner to that of a justified saint. All this is accomplished by the act of the Holy Spirit placing him into vital union with Jesus Christ. No ceremony of water baptism ever did that. The entire context I submit, therefore (though this is but my own personal view), is supernatural in character.



A dear old saint whom I knew in former years bore the name of Peter. Everyone called him Pete. One day, talking with me, he said, "If God should take me to the very mouth of hell and say to me, 'In you go, Pete; here's where you belong,' I should say to Him, 'That is true, Lord. I do belong here. But if You make me go to hell Your dear Son Jesus Christ must go with me. He and I are one, and You cannot separate us any more.'"

This is what is called in theology by the not very clear title "the mystic union." It is of first importance, both to the atonement and to the new moral life of the Christian.—Albertus Pieters, in *Divine Lord and Saviour*.

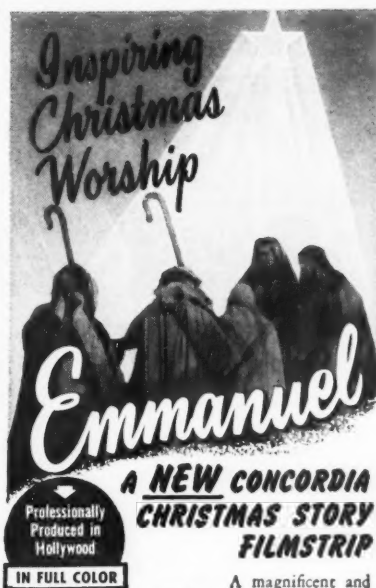
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ANSWERING YOUR

Questions

NATHAN J. STONE

THE SCAPEGOAT

Was the scapegoat mentioned in Leviticus 16 a type of Jesus, Satan, or neither? A friend thinks the devil is the scapegoat. I do not agree with this, but would like to have your view of the matter. What significance may be placed on each of the two goats mentioned in that chapter?—*R.B.P., Johnstown, Pa.*

It is hardly possible to think of the "scapegoat" in Leviticus 16 as a type of Satan whatever view we take of the meaning of the Hebrew word *Azazel*, which is translated as scapegoat in the English Bible. It is clearly stated that both goats are part of the one sin offering. They are ideally one. Both bear sins. Satan could not possibly bear our sins, who is himself the very essence of sin. Christ and Christ alone can do that, because He was perfect, being without sin.

There are two main views regarding the meaning of the word *Azazel*:

1. It may mean "removal" or "dismissal." In this case the thought is that the sins (for which atonement is made by the slaying of the first goat, the goat for Jehovah [v. 8], and the shedding and sprinkling of its blood) are removed, as carried away out of sight, in the *sending away* or dismissal of the second goat (Ps. 103:12; Mic. 7:18-20).

2. There are those who think that the word *Azazel* refers to an evil spirit, or Satan, as the prince of evil spirits, dwelling in the wilderness. If this is so, then the "goat for *Azazel*" must be understood as sent out into the wilderness laden with Israel's sins now atoned for and forgiven, to symbolically announce to the evil spirit that the foundation of his power over the sinner is broken and that the basis of his accusations is gone (Heb. 2:14; Job 1:9-11; 2:4, 5; Zech. 3:1; Rev. 12:10; Rom. 8:31-34).

The two goats in any case may be said to set forth visibly the *means* of our reconciliation with God in the One slain as our substitute, and the *effect* of this in the removal of sins as carried away out of sight in the dismissal of the second goat.

ADAM AND MEN'S SINS

I have heard it stated that man did not inherit sin from Adam, and that each individual is responsible for his own acts.—*W.B.McC., Texas*

Sin is in the world; it abounds, and it is universal. Pages of quotations from the Word of God could support this if

that were necessary (Rom. 1:28-32; 5:20; Ps. 14:1-4; Jer. 17:9; Job 15:14; Ps. 51:5; Rom. 3:23). Apart from this the honest mind knows it from experience, history and observation.

Strictly speaking, man did not inherit sin from Adam, but he did inherit a sinful nature (Ps. 51:5) or the *tendency* to sin, which is the very essence of sin. Apart from this it is impossible to explain sin as universal and embracing all mankind without exception, apart from the Son of Man, the Lord Jesus Christ.

Genesis 5:1 declares, "In the day that God created man, in the likeness of God made he him" (Gen. 1:26: "in the image of God created he him"). But it is significant that after the Fall through sin, Genesis 5:3 declares: "And Adam . . . begat a son in his own likeness, after his image" (italics ours). From then on mankind has been begotten in the sinful likeness and image of Adam. We do not need to be responsible for Adam's sin. We are responsible for our own sins, the expressions of sinful natures.

SAMUEL AND THE WITCH OF ENDOR

I have received a pamphlet on spiritualism which declares that the bringing up of Samuel, as related in I Samuel 28:7-20, is a record of mental trickery performed under the power of fallen angels, in which Saul was deceived by the witch. They illustrate this by the works of Pharaoh's magicians (Exod. 7:11; 8:7). What is the true interpretation of these passages, and is there any basis in them at all for modern spiritualism?—*W.E.H., Chillicothe, Ohio.*

From earliest times opinion has been divided about this remarkable incident. Some early Church fathers thought there was some imposture; others accepted it as literally true.

There is no real reason why it should not be taken at its face value as literally true. The story, simply and naturally told, gives every indication of literal truth as it is. While it is, of course, true that evil spirits cannot by their own power bring back the spirits of departed saints from the "world beyond," it is certainly possible that God may permit it in highly exceptional circumstances such as these, for His own purpose.

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, Moody Monthly, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

The following facts should be taken into consideration. 1. The witch or medium was greatly astonished and afraid (v. 12). The result of her efforts was certainly not what she expected. 2. There was conversation between Saul and Samuel. Although it is disputed whether or not Saul saw any form, certainly he heard. The judgments pronounced and the predictions made were quite fulfilled.

Those who teach a state of unconsciousness or so-called "soul sleep" after death would, of course, be unwilling to accept this account as literally true, since it would refute their theory.

As for the magicians of Egypt, there is *no analogy* in any case between the two matters. Some do think that they were in possession of supernatural powers obtained by a connection with evil spirits. Others think that they were acquainted with secrets of nature not generally known, and trained in tricks of magic or sleight-of-hand. In this respect it is significant that they could not at all do away with the evils, but only imitate them by their trickery. Even then it was only up to a certain point, and that not very far, at which even their "magic" was not able to reproduce what Moses brought forth through the supernatural power of God.

There is no basis whatever in these accounts for modern spiritualism. Indeed, the Bible unsparingly condemns it as a great evil and the prophet Isaiah denounces it with biting satire, saying: "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?" (8:19, R.V.).

ARE EXECUTIONERS MURDERERS

The question has frequently been asked me if a hangman is justified in the eyes of God in his calling, since he is not compelled to choose or accept such work. Why is he not as much a murderer as anyone else who takes life?—*A.R.B., Kansas City, Mo.*

An executioner is not in any sense a "killer" or a murderer. He is simply an instrument of the law, and is no more guilty of killing than the judge who passes sentence of death. The Word of God from almost the very beginning of man's existence upon earth bestowed the authority to pass such judgment and sentence in the words of Genesis 9:6: "Whoso sheddeth man's blood, by man shall his blood be shed." If divine authority is given to pass such sentence, then it is given also for its execution.

All authority and power of law is given of God, according to Romans 13:1. Of those who bear such authority it is said (Rom. 13:4): "For he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." This authority, of course, includes the power to pass and execute sentence of death.

Over and over again in the Old Testament the sentence of death is pronounced upon certain sins as God's judgment upon them. Evidently the sentence was carried out by human hands, as the instruments of God's justice.

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Reaching Those Outside the Church [Continued from page 108]

Lord. You'll find out why if you read Leviticus 3:16."

The man went home and out of curiosity read the verse which says, "All the fat is the Lord's." The man agreed that if all the fat was the Lord's, he should give the rest of himself to Christ.

Anyone who knows scripture can win someone to the Lord. A half-wit at a church went up to a prominent unsaved man who had attended that Sunday and said, "Do you want Christ?"

"No," replied the man.

"Then go to hell."

The attorney stalked out of the church. About midnight he phoned the pastor, asking him to come to his home. The pastor did so and started to apologize, "I'm sorry —"

"Don't waste time being sorry. Tell me how to stay out of hell."

This, of course, is an unusual example, but it illustrates how the Lord can use any Christian if he will only talk of Christ. Don't talk about the weather, politics or anything else. Oftimes the unsaved will try to get you onto a sidetrack. I recall a conversation with one man who said, "I don't believe in hell."

"If you don't mind," I replied, "we'll talk about that later. I've only got a one-track mind and right now I'm trying to tell you how to accept Christ as Saviour." I went on talking about the Lord. After the man accepted the Lord, I offered, "And now I'll talk about hell."

"I don't want to talk about hell now," he said. "I'm saved and I believe there is a hell." I have found that believing in Christ settles all of men's difficulties.

✦ THIS business of winning souls is a glorious one. I used to have a lot of rules. One of them was not to talk to a woman who was doing her washing, figuring she had her mind on her work. But one day I pointed a woman to the Lord who was doing her washing. I have broken most

of the rules I ever had about soul-winning, at one time or the other. But the one rule I try never to break is, "Don't miss anyone."

I remember the last time I was in Dallas. It was hot, and after preaching I was tired when I climbed into the taxi. The driver was as tough and burly looking as taxi drivers come. As I settled back in my seat I thought, "O Lord, I won't speak to him. You can tell by looking at him that he wouldn't be interested."

But my conscience would not let me alone, so finally I said, "I want to ask you a question."

"Shoot," he called back.

"Do you think there will be any taxi drivers in heaven?"

"Well, I know there'll be one, because I'm a Christian," he replied.

I leaned forward and my, the fellowship I had with that man. He was a member of the First Baptist Church and witnessing all the time to customers in his cab. Think of the joy I would have missed if I hadn't tried to reach him for the Lord!

Always remember, you are an ambassador. When I used to hitch-hike up and down the highways, trying to reach the up-and-out for Christ, if a man passed me by I used to think, "Too bad for him. If he had picked me up, he could have heard about the Lord Jesus Christ." When a man refuses to listen, it is his loss.

It is your gain when you witness. And witnessing to the lost is your personal responsibility to God. Don't you get sick of going to church Sunday after Sunday and never winning a soul to the Lord? What does the Lord think of you when you look around the large churches and see hundreds, perhaps thousands there, and yet you have not warned even one unsaved person during the week? Someone won you! What are you doing to win others?

Let Him Know

WILLIAM E. HAYLER

Let him know the Lord has saved you,
Let him know his prayers are heard,
Let him know there's been a harvest
From his simply spoken word.

Let him know his works were fruitful,
Let him know the battle's done,
Let him know that through his efforts
One lost soul has now been won.

Then he'll know God used his witness,
Then he'll know God blessed His Word,
Then he'll know that God will honor
Prayers that men may find the Lord.

Think how rich will be his praises,
Think how great will be his thrill,
Think how patiently he'll labor
Till another knows God's will.

Yes, that news will give him courage,
Yes, that news will fan his zeal,
Yes, that news may mean another
Will be led to find Christ real.

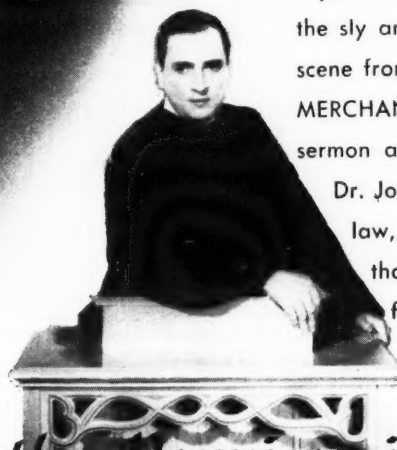


We are eager to inform the pastor or evangelist under whose ministry we have been led to the Lord; but how seldom we bother to inform others—the Sunday school teachers or Christian friends—who have witnessed, worked and prayed for our salvation. Our simple testimony would bring them much joy and encouragement.

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To Every Creature

[Continued from page 105]

of blessing to others.

His last commission to His own is a charge to reach individuals everywhere. Matthew (28:19) records the universal outlook, "Go into all nations." Mark (16:15) sets before us the personal aspect, "To every creature." Place these statements side by side and they speak of the necessity for every believer going into the little piece of the world for which he is responsible and preaching the gospel by lip and life to every creature.

♦ **SOMEHOW** we have lost our concern for the individual. We have come to think of masses. It is here that we can trace the curse of Communism and socialism. These ideologies try to obliterate the importance and influence of the individual. Christianity teaches us his value.

But are not we Christians in danger of becoming engrossed with organization? We convene conferences, form societies, issue manuals, pass resolutions with the object of dealing with people en masse. But while we are here and there, the individual goes. We need a baptism of love for souls, and a love to win them one by one for the Master.

In the words of Leon Tucker:

*"Lord, lay some soul upon my heart,
And love that soul through me;
And may I nobly do my part
To win that soul for Thee."*

Dr. A. C. Dixon used to tell the story of a New York pastor who became anxious about a certain banker, a member of his congregation, but to whom he had never spoken directly. One day he went to the banker's office asking for "a ten-minute interview."

"Have you come on business, Pastor?" asked the banker.

"Yes," was the reply, "business for God and eternity and your soul."

To the pastor's surprise, the banker replied, "I have been waiting for thirty years for someone to talk to me in this way. Ten minutes, did you say? Come to my house and make it the whole evening." The pastor did so, and the banker was converted.

♦ **LET** us not become too general in our prayers and our efforts for the souls of men. Generalities are not very effective. We accomplish far more for the cause of Christ when we concentrate upon a single soul—pray and plead for that one, and, as conviction is born, never leave the individual until a decision is made. Then ask God for the burden of another soul, and never let go that one until the die is cast in God's favor.

Suppose every pastor had even fifty church members with a burden for souls, who would determine to go out and win one apiece for Christ, say in two weeks. What would happen? There would be a flame of revival started that would quickly spread! If churches over the land could successfully instruct their members in "Winning Souls One by One for Christ," a good deal of present-day professional evangelism would be unneces-

sary. Pastors would have no need to organize so-called "revivals." With a group of workers bent on winning individuals in their own immediate circle for Christ, there would be a constant manifestation of God's saving grace and quickening powers.

May God grant us a deeper burden for souls, and the desire to win them individually for Him whose love is ever personal. "Who loved me, and gave himself for me" (Gal. 2:20).

Dr. Lockyer carries on an extensive ministry as an evangelist, Bible teacher and author. He is also a frequent contributor to various evangelical publications.

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October 19

Jesus Demands Sincerity

Matthew 6:1-8, 16-18, 22-24

MEMORY SELECTION: *For where your treasure is, there will your heart be also.*—Matthew 6:21

The laws of the kingdom which we considered last week are not just theory; they must be put into practice in our relationship to both God and man. In fact, it is the manner in which we live before man that we really express our attitude toward God. The Christian faith knows nothing of any specious "Sunday religion." It works all week, or it is not real Christianity. We learn four things in our lesson.

I. How to Give (vv. 1-4)

The test of a right use of money or possessions is at the heart of Christian living and many there are who fail that test. Giving is an act of worship, and is rightly related by our Lord (v. 1) to our spiritual life. Get that clear, and your joy in giving for God will be a bulwark of strength.

The principle enunciated here is vital; the key words are "to be seen of them." One may have to give in public (although usually it can be done in private), but one need not seek the approval or applause of others; in fact, to do so is to immediately finish the transaction. If we want the praise of men and receive it, that is a finished transaction and God had nothing to do with it!

II. How to Pray (vv. 5-8)

Before giving a model of prayer (vv. 9-13), our Lord makes sure that the attitude of soul is right. Here again, one must not seek or receive the praise of men, lest the prayer be void and useless (v. 5). Just saying words or unintelligently repeating forms will not do.

Note that this is not a condemnation of public prayer, nor of intelligent, impassioned pleading with God; but of the fruitless effort to drive God into an answer, or to appear pious before others. That is not true prayer, call it what you will.

III. How to Worship (vv. 16-18)

The passage has to do with fasting, much done in our Lord's day but not so common now. (Ought we to revive the custom?) The point our Lord makes is fully applicable today. True worship is in the heart of the believer; and while it may be expressed outwardly, it is never done to catch the eye of an admiring audience. One fears that much of what we call worship is something of a religious "show"; God has nothing to do with it.

About fasting, it should be clear that the real fast is not something announced or imposed from the outside; it comes

when the believer's heart is so consumed with God and with prayer that he forgets to eat.

IV. How to Serve (vv. 22-24)

Again it is a question of whether we serve for gain, for self-glory, or for the glory of God. If you are in the work of the church with an eye for "what's in it for me," you may be working for the church, but you are definitely not working for the Lord.

An evil eye is one that is "grasping and greedy" (Deut. 15:9; Prov. 23:6; 28:22). The way to keep the eye of the soul healthy is generous almsgiving. To be miserly is to distort, and at last to blind the eye of the soul so that it can no longer see the true value of things. Sad indeed is the condition of the one who serves the God of riches and lets this enemy of the Lord bring him into idolatry (Col. 3:5), instead of glad and willing devotion to and service for God.

October 26

Jesus' Test of Faith

Matthew 7:1-5, 12, 15-17

MEMORY SELECTION: *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*—Matthew 7:21

While our lesson does reveal something of the testing of faith, we think a better title would be "Warnings and Promises," for our Lord is here concerned with fundamental ethical teachings and admonitions.

The follower of Christ (and the lesson is addressed only to believers) must show in his life what he professes with his lips, that is, if there is reality in the heart. The Lord begins in a good place when He tells each one of us to

I. Judge Yourself—Not Others (vv. 1-5)

By not judging others censoriously, we escape such judgment on ourselves both by God and man. Critical folk may well remember that, for their own good.

"Judge not" obviously does not mean that we cannot exercise our God-given ability to discern the difference between good and evil. Nor does it mean that we are to stand idly by in the presence of wrong-doing. Verse 6 clearly calls for the use of our judgment (see I Thess. 5:21). This is to be done, however, without hypocrisy or unkindness (vv. 3-5). We must be above reproach in that which we condemn. The none too common discipline of ourselves will serve a salutary twofold purpose of self-improvement and of keeping us too busy to find fault with others.

II. Act Like a Believer (v. 12)

This is the so-called "Golden Rule," the keeping of which some folk regard as the way of salvation. They didn't learn that in the Bible.

Notice the word "therefore," which links the verse with what goes before (see vv. 7-11). As Dr. G. Campbell Morgan aptly says: "If we omit the 'therefore' we cannot obey the verse. If we retain the 'therefore' and are driven to ask, to seek, to knock, and to know that the Listener to the asking, the seeking, the knocking is our Father, then the rule is golden with heaven's own light, but in no other way."

The Golden Rule is really the fulfillment of "the law and the prophets," but it is also a great principle of Christian consideration.

III. Bear Good Fruit for God's Glory (vv. 15-23)

In warning against false prophets (and that warning is needed today), our Lord points out that only good people bear good fruit. This business of following the Lord is not just a matter of speaking smooth and pious words, nor of holding forth in public with a "mighty ministry." It must be identified by a fruitful life which speaks of a vital life-relationship to God.

IV. Build Your House on the Rock (vv. 24-29)

Outwardly the two houses looked alike, but there was a real difference in the builders and the foundation.

"Wise" and "foolish" are the meaningful words which describe these two men and explain their choice of foundations. It is certain that no matter how brilliant a man may be in the learning of this world, if he rejects God's Word he is foolish and will suffer total loss.

The foundation of life is all-important. Build on the sands of human philosophy or personal desire, and you face disaster. But—and it's a glorious thought—the Son of God assures us that if we build on His Word, no storm can destroy our life structure.

Be sure that the storms will come—they always do, early or later in life. To the believer it is a testing which proves that his house will stand. To the unbeliever it means dreadful destruction. Reader, which are you?

November 2

Jesus' Power and Human Need

Matthew 8:5-17

MEMORY SELECTION: *Himself took our infirmities, and bare our sicknesses.*—Matthew 8:17

Jesus performed many miracles; yes, He performs miracles today. Because He is God, He can and does do that which we call impossible. With Him it is not for show, but done for good and spiritual cause, and done with such obvious effectiveness as to speak of His divine strength and grace.

When His power and strength are at work in the world we see that

I. National Barriers Fall (vv. 5-13)

This Roman soldier, with his clear-cut appreciation of Jesus' power and his certainty that His word was good, became an example and a rebuke to Israel (vv. 10-12). God is out looking for people who will believe Him, and He is no respecter of persons, position or nationality. Any-

which before Mor- there- ve re- en to that eking, e rule , but ulfill-) but stian glory (and Lord bear g the king ding try." life ship Rock like, the ing- men ons. ant this e is ant. phy ter. the on life e— To ves be- on. ok es. es, He ch ot al f- ne at nt -e- y. o r- y

one who will believe Him will see His mighty works.

Race prejudice has no place in anyone's life, and certainly not in the life of a Christian. Those who were so exclusive in the time of Christ have felt the lash of the whip on their backs. We say it with regret, but it shows the folly of such an attitude.

Let's be clear on this. We have no "corner" on heaven nor on the grace of God, any more than the favored ones did in Jesus' day (vv. 11, 12). Someone has said that after we recover from the delight that we are in heaven, we shall be surprised by two things: (1) that so many we expected to see did not get there, and (2) that so many we did not expect are there.

II. Feverish Souls Become Quiet (vv. 14, 15)

It was a real fever Peter's mother-in-law had; and the remarkable and miraculous thing was that she arose at once with strength to serve. It was no half-way recovery, nor a restoration of strength for her own comfort and pleasure.

We should like to apply this lesson to the feverish souls who fill our churches, who live under pressure, who talk about being "frustrated," who make even the service of the Lord something so painfully hectic (what a word!) that there is no real joy in it.

May we remind them that Jesus can touch their hands, and their "fever" will leave them. You recall He said that His yoke was easy and His burden light. He is our yokefellow. Heed His invitation and find rest, even in the midst of your labor (Matt. 11:28-30).

III. Every Need Is Met (vv. 16, 17)

Jesus "healed *all* that were sick." He cast out demons. He fulfilled the promise of God concerning His power (v. 17). So often we find ourselves at the limit of our resources and of our little power (sometimes we think it is *great*). How wonderful it is to serve a Lord who has all power to help all people who will come to Him by faith.

Do we believe in divine healing? Indeed we do, for if God does not heal there is no hope. Every good doctor knows that. He removes obstacles to healing, relieves symptoms, uses God-given remedies—but who heals? God and God alone! Yes, we believe in divine healing, but not (note it please!) in some of the so-called faith healing which is a sort of show or exhibition for the glory of man.

Jesus is a wonderful, powerful, gracious Lord, and remember, He is still looking for those who will believe Him. Will you?

November 9

The Compassion of Jesus

Matthew 9:1-9, 35-38

MEMORY SELECTION: *But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.—Matthew 9:36*

People moved our Lord Jesus, people who were in spiritual, social, physical

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need. He cared not so much what the need might be, but He did want to help, and what is more He did help.

The follower of Christ who has no bent for the helpless child, or the sick man or woman, or those who need Christ for their deep soul sickness; the professed believer who can be content in his snug self-sufficiency and not be moved with compassions, knows little (perhaps nothing) of the real spirit of Jesus. We see Him in our lesson deeply concerned about one poor man whom He healed in:

I. Soul and Body (vv. 1-8)

Jesus was concerned about the body of this incurably afflicted and helpless man, but He was more deeply interested in the need of his soul. This was a hopeless case—until Jesus came. With Him all things are possible. Hallelujah!

Men today are in the same situation. They are without hope and without God (Eph. 2:12); but until they admit it and accept the provision which God has made for them in Christ, they cannot be helped.

This man's friends brought him to Jesus (Mark 2:3-12). They overcame hindrances, they defied custom, they feared not the ridicule or rebuke of man. They got the man through to Jesus. How diligent and persistent are we about bringing our friends to the Lord?

The man had a spiritual hunger, and Jesus satisfied it. He needed to be saved, and Jesus saved him from his sins. It is hard to believe, but there were religious folk around who did not like it. They have their miserable counterparts in the world today. For Jesus it was as easy to cleanse this man's soul as to heal his body, but for their unbelief He presented a tangible miracle. Blessed and wonderful Jesus!

Observe that in verse 3 (also Mark 2:7) their theology was faultless, their reasoning was logical, but alas, their premise was wrong. Only God can forgive sin—but Jesus is God. The reasonings of men apart from the wisdom of God can be a delusion and a snare.

II. Salvation and Service (v. 9)

Matthew was not "down and out"; he was like many men in our day "up and out." He was wealthy, had a profitable (but corrupt) business, he was physically well. What did he need? He needed Jesus. He knew it and Jesus knew it, and when their eyes met over the toll counter that far off day, Matthew knew "this was it." He arose and followed Jesus.

He was saved, but he knew that this meant service. He did not mislead himself with that sophistry which says, "Oh, yes, I'm saved, but I don't have any gifts for service." You and I are saved to serve (and note too—not saved by service).

III. Shepherd and Servant (vv. 35-38)

The compassion of Jesus must fill the hearts of men and women, who will then become His compassionate servants in reaching the multitudes of this world.

It is downright appalling that Christian men and women have read for nineteen hundred years what our Lord said about the sheep without a shepherd and the great harvest fields white and ripe for harvest, and have done so little about it. Yes, we know of the great missionary

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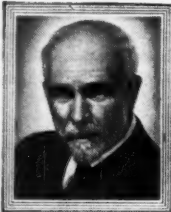
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activities of both faith missions and denominations, but sad to say, so far it has been "too little and too late."

The vital question here is, What have you and I done for Jesus? And what will we do in the days ahead in sacrificial giving of prayer and life and money to obey Jesus? We cannot just turn the page and forget it. What will you do today about the sheep without a shepherd?

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A revival that would contain any survival values must set forth an initial

experience of grace that not only pardons, but also bestows a generous, world-conquering portion of the nature of the pardoning God. What consummate folly is manifested by constant dwelling upon the imputation of righteousness while saying little or nothing about an impartation of the same. This utterly shallow mode of preaching is exquisitely complemented by the spiritual poverty of those who are deceived by it. Unless there is a return to the preaching of regeneration in the mode of Paul, Wesley, Edwards and Finney, hell is due to reap a harvest in this age that will make heaven shudder. It matters not how otherwise orthodox a system of teaching may be, if it does not set forth the holiness of God as wrath against sin, and also set forth this holiness as graciously available to the penitent believer through Christ and by the Spirit, it has no true element of survival in it.

—R. A. Keray, in *The Midnight Cry*

BLESSING FOLLOWS AFTER

When Jesus sits in the ship, everything is in its right place. The cargo is in the hold, *not in the heart*. Cares and gains, fears and losses, yesterday's failures and today's successes do not thrust themselves in between us and His presence. The heart cleaves to Him! "Goodness and mercy shall follow me," sang the psalmist. Alas, when the goodness and mercy come before us, and our blessings shut Jesus from view! Here is the blessed order—the Lord ever first, I following Him, His goodness and mercy following me.—Mark Guy Pearse

"May the Best Man Win!"

By Edwin Raymond Anderson

THE political conventions are over. The major parties have selected their nominees to present to the American people. Now there is the parading of promises, the streaming of slogans, the criss-cross country coursing through hamlet and to metropolis. Both of these "best men" are being carefully watched and weighed. And so we may join in the cry, "And may the best man win!"

But not wholeheartedly. For after all is said and written and wrought, there is only one "Best Man"! How cruelly He has always been ignored. Polite reference has been made to Him in political speechmaking, but He has never been invited to the gatherings, nor consulted on the decisions. And countless multitudes have lost sight of Him, as they follow the "best men" of politics. Seemingly, their opinions and viewpoints are all-important, while word of Him is discounted as trivial and "Sunday stuff."

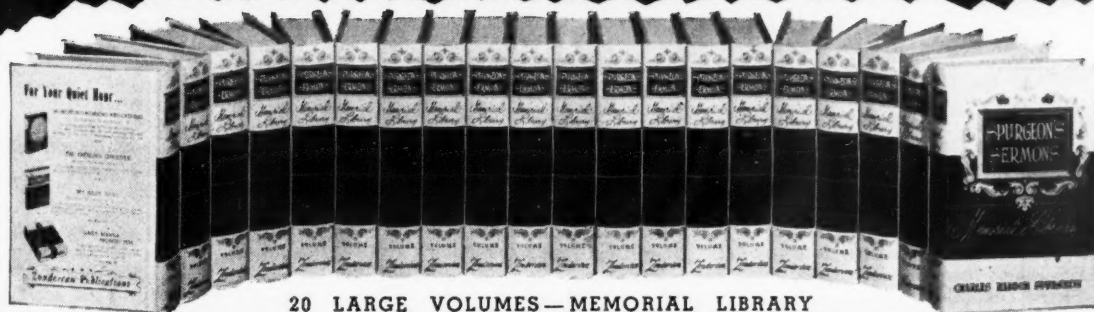
This one "Best Man," who can He be? God the Father has pointed Him out: "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5).

And this "Best Man" has already won! His "heavenly campaign" was against the devil, against the sin and the ruin and the chaos which has been brought into this world (Rom. 5:12). For Him, the contest is over and done and finished, and whosoever will may by faith (Eph. 2:8, 9) share in His glorious victory and receive of His salvation (Rom. 10:9, 10).

This for you, for your heart's hunger, for your soul's salvation, is the "Best Man"—nay, much more—the *Only* Man, the Basic Necessity, the Absolute Requirement (Acts 4:12). You need Him desperately, and He has precious and powerfully proved Himself and His love for you. To you, He graciously offers "so great salvation" (Heb. 2:3). What a frightful loss, if you leave Him behind, count Him less worthy and important than any "best man" of earth!

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OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

THE SEASON OF THOUGHTFUL REST

The Lord your God hath given you rest.
—Joshua 1:13

The autumn rest is not like a summer vacation, when all care is temporarily laid aside, and the strained nerves sleepily recover their tone; when drowsy days and long sleep make up for their earlier overwork. It is the thoughtful rest of Israel after the conquest of Canaan; of the businessman after vacation is past and he considers how he shall now settle down to the new season's work.

1. It is rest from the hurried planting of the spring and the anxious waiting of the summer, while the strenuous toil of winter has not yet come.

2. It is rest from many uncertainties with as clear an understanding as possible of the actual situation.

3. It is the restful assurance that every stroke of work now will tell.

4. While autumn is said to be in the end of the year, in fact it is the beginning of the year for business and school and church. It corresponds with that spiritual maturity which looks forward to the true life of heaven.

—Homiletic Review

WHENCE COMETH OUR STRENGTH?

Joshua 1:9

I. The Need for Strength

A. So Joshua could fulfill God's commandments (v. 9)

1. To lead God's people (v. 2)

2. To possess the land (v. 2)

3. To divide the land (v. 6)

4. To observe the law of God (v. 7)

II. The Source of Strength

A. The presence of the Lord (v. 9)

B. Meditating in the law of God (v. 8)

C. Obedience to the law (v. 7)

III. The Results of Strength

A. Joshua possessed *determination* ("be not dismayed")

B. Joshua possessed *assurance* ("be not afraid")

C. Joshua possessed *power* ("be strong")

D. Joshua possessed *courage* ("and of a good courage")

—Robert E. DeVries

A HEAVENLY BANK ACCOUNT

What we give up for Christ shows how precious He is to us; the record in heaven of sacrifices for Jesus is a bank book of the soul (Phil. 3:7).

—C. Norman Bartlett

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns. Editor.

FOUR RULES OF SALESMANSHIP

The four rules of a good salesman are:

- (1) Create desire.
- (2) Offer proof.
- (3) Get agreement.
- (4) Get the money.

Now, let us contrast our Christian witness! These rules may seem a bit blunt, but they do something.

(1) Create a desire in the lives of others for Jesus Christ.

(2) Offer proof that salvation is a real thing.

(3) Get your prospect to accept Jesus Christ as his personal Saviour.

(4) The sale accomplished, get the new Christian to publicly confess Christ before others, and unite with the church.

Are you making sales?

—G. Blair Hemans

"SAVED ALONE"

A man whose wife and two children had sailed for Europe received news that the ship on which they were passengers had been wrecked off the coast of England, with a loss of some of the passengers. Fearing the worst, he haunted the cable office for some word of his loved ones. At last a message came, and opening it hastily he saw his wife's name signed, and caught sight of the word "Saved." Tears of joy sprang to his eyes; then looking more closely he discovered the entire message to be, "Saved alone." Shall this be our greeting when we reach the other shore?

—Sunday School Times

A SEVEN-FOLD RULE FOR RESULTS

If your life is to tell more for Christ than the lives of others, there are certain things that you must do; and if you do more, you must be more:

(1) You must deny yourself more than others (Luke 9:23; Titus 2:12)

(2) You must pray more than others (John 16:23, 24)

(3) You must love more than others (Rom. 5:5; II Cor. 5:14)

(4) You must be more determined than others (I Cor. 2:2; Phil. 3:13, 14)

(5) You must believe more than others (John 7:38, 39; Heb. 11:6)

(6) You must know more than others (Hos. 4:6; Col. 3:16)

(7) You must have a larger revelation of Christ to your soul than others (Heb. 2:9; Luke 9:7, 8)

—T. C. Horton

The size of God's family does not affect the preciousness of the individual soul.

—J. H. Jowett

DOES IT PAY TO VISIT?

YES!

V-italizes the work of the church
I-ncreases the enrollment
S-ecures home co-operation
I-nspires regular attendance
T-ies the home closer to the church
A-fords a soul-winning opportunity
T-ypifies the loving interest of Christ
I-nsure growth in grace
O-pens the doors of homes to Christ
N-urtures friendliness and good will

—Source unknown

PASSION FOR SOULS

Passion for souls is the rarest of all Christian virtues. It is *kindled* in a believer's soul:

1. By the conviction that a divine commission or dispensation of the gospel is committed to him (Jer. 1:17; I Cor. 9:17)

2. By a consciousness of a debt owed to humanity (Rom. 1:14; I Thess. 2:4)

3. By the hearty persuasion of the truth of the message—i.e., the terrors of the Lord, and the love of Christ (II Cor. 5:11, 14)

4. By self-sacrifice for the sake of others (Rom. 9:1-3; 10:1; Col. 1:24)

5. By confidence in the redeeming power of God's gospel (Isa. 55:2; I Tim. 1:16)

Its effects in the character and life:

1. Overcoming natural self-distrust, slowness of speech, etc. (Jer. 1:4-9)

2. Boldly meeting antagonism and ridicule (Eph. 6:19, 20)

3. Creating an inward necessity. Pent-up fire (Ps. 39:3; Matt. 12:34; Acts 4:20)

4. Imparting courage to attempt to save even the chief of sinners. Passion for souls awakening hope for them.

5. Becoming the secret of actual uplifting power. Men cannot resist impassioned earnestness. No logic like that of love.

—Arthur T. Pierson, in *The Soul-Winner*

EMBARRASSMENT?

The simplest way to embarrass members of a normal congregation is to ask two ordinary questions: (1) When did you last lead someone to Christ? (2) When did you last try?

—W. E. Sangster

"KEPT SAFE"

Romans 5:9

Safe from the *past* (I Tim. 1:15)

Safe in the *present* (I Pet. 1:9)

Safe for the *future* (I Pet. 1:5)

—H. C. F.

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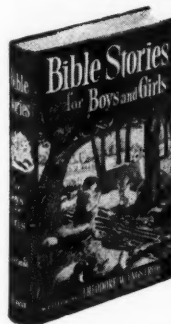
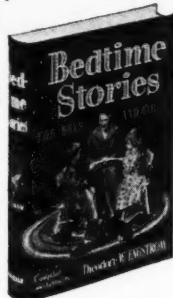
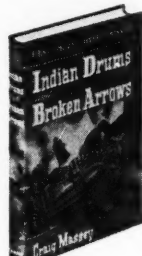
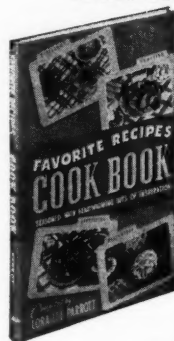
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Delegates to Youth for Christ's fifth World Congress on Evangelism and guests parade through Belfast's streets to mammoth rally held in the city's Windsor Park Football Ground.

North Ireland Takes to Youth for Christ at— World Congress in Belfast

By Special Correspondent

THOSE who have bemoaned the spiritual poverty of Great Britain—and well they might—admit readily that the brightest spot in the islands, and perhaps of all Europe, is Northern Ireland.

It was to this Gibraltar of the faith that Youth for Christ International came for its fifth World Congress on Evangelism August 10-17. Two downtown auditoriums with combined seating capacity of 5,000 proved insufficient for the throngs of eager Irish.

On the opening night the 400 delegates from 25 countries were virtually engulfed by a flood of North Irish who quickly filled the two halls and spilled into the nearby sanctuary of Great Victoria Street Baptist Church. By the closing night it was necessary to conduct ten simultaneous services in all available downtown halls. Some 13,500 were present.


The climax of the week came on Friday when nearly 30,000 jammed into the Windsor Park Football Ground for reportedly the largest religious gathering in the history of Northern Ireland and perhaps the largest Protestant gathering to be held in Europe in generations. A

large share of the throng stood for nearly three hours because the stadium provides only standing room for the bulk of the crowd.

Turning point of the Congress seemed to come when delegates gathered for an all-night prayer meeting. There were prayers of confession and contrition in German, Portuguese, French, Spanish, and various brands of English. Since it had rained every day of the Congress, there were fervent petitions for good weather for the outdoor rally. (The day dawned beautiful and sunny, the only rainless day of the Congress.) The prayer meeting broke up at daybreak with some 300 still present.

It may be difficult for some to understand what Youth for Christ, an American-born movement, had to offer this most intensely evangelical country. But for the most part the Irish have accepted the Yankee visitors with open hearts. A few years earlier the same people had viewed the visitors from America, with their outlandish dress and popular platform style, with some suspicion, but now it was different.

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It is true that some clergymen of the Church of Ireland, the Presbyterian Church, and some of the Open Brethren leaders still hold themselves aloof, but from all evangelical denominations there are far more supporters of Youth for Christ than opponents.

A Belfast Baptist pastor was asked what he thought the Youth for Christ group had to contribute to Irish evangelism. He promptly replied: "Vision."

"Our people are very apt to sit around and discuss what needs to be accomplished, while the Americans go right to it and get the job done," he said.

One reason for the tremendous success of the 1952 Congress, the best Youth for Christ has ever held, was the work of a strong Irish committee headed by its president, the Right Hon. Ivan Neill, M.P., Ulster Minister of Labor and Insurance. He has surrounded himself with leading men from virtually all of Ireland's evangelical groups. At least two others on his committee are in the government of Northern Ireland. This vigorous group has established rallies throughout Northern Ireland and even reached into Roman Catholic Eire.

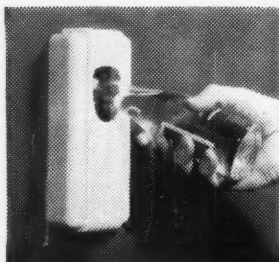
Northern Ireland, with its population of one and a half million, is about two-thirds Protestants. This contrasts strongly with Eire, with a population of three and a half millions which is at least 96 per cent Roman Catholic. Many feel that Northern Ireland is the most evangelical spot in Europe, though some of the churches have been dragged by formalism, dead orthodoxy, sectarianism, and slight traces of modernism and neo orthodoxy.

Northern Ireland still feels the influence of the great revival of 1859 when the entire region was shaken by the Spirit's power. (In his welcoming address, Major Neill declared that it was his hope that the World Congress would be the center for another such revival.) The visitor from America still notes the quietness of the Lord's Day when all activity ceases and the churches are filled both morning and evening. Mission halls dot the city and it's easy to get a huge crowd almost anywhere for an open air meeting.

In a land that has been seeded down with the gospel, it was comparatively easy to lead people to Christ. There were constant reports of chambermaids, taxi drivers, and store clerks being won. At least two evening services were marked by scores of first-time decisions for Christ in addition to those who dedicated themselves for lives of service.

But if Northern Ireland was blessed by the visiting YFC delegates, the visitors themselves were helped even more so. Sessions were marked by soberness, a sense of urgency, and a world-wide vision for the furtherance of the gospel.

Just what the World Congress will mean for North Ireland remains to be seen. Many Irish evangelical leaders say that their country sorely needs revival again. They cite as evidence small crowds at prayer meetings, few missionary candidates, and a growing interest on the part of Christians in sporting events and other worldly attractions. But many felt that something was begun by the World Congress of 1952.



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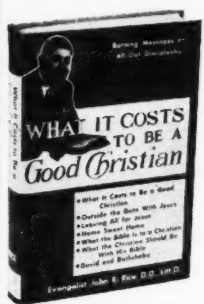
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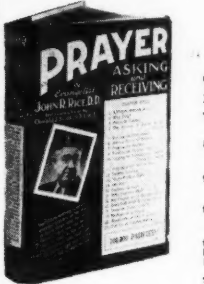
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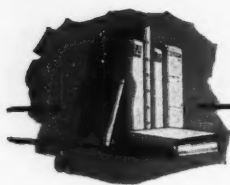
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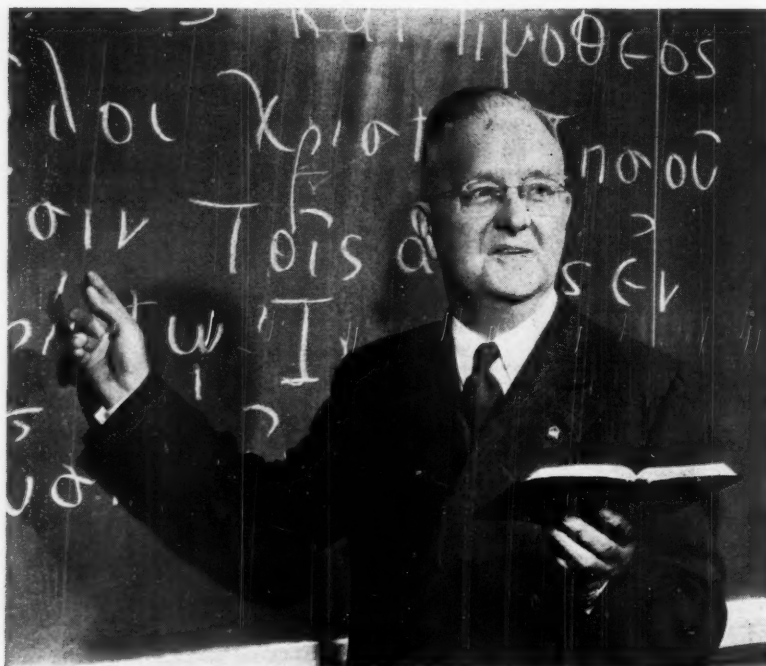


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Great Truths to Live By, from the Greek New Testament for the English Reader, by Kenneth S. Wuest.

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EVANGELICAL readers will enthusiastically welcome this new volume in the helpful series in Greek Word Studies that have been coming from the pen of Mr. Wuest at frequent intervals over a period of years. As a specialist in the Greek of the New Testament, the author is well qualified to produce exegetical works that throw floods of light upon the portions of Scripture brought under survey. To study the Word through his illuminating volumes is like looking at familiar objects in nature through a high-powered microscope; unsuspected details and beauties are brought into view.

The volume under review fully measures up to its predecessors in quality. It consists in a minute study of passages of pivotal doctrinal significance. Of peculiar value theologically are the studies of John 1:1-18; John 3:1-16, and Romans 6. The last named passage is treated by Mr.

Wuest in a manner that should prove to be a potent antidote to antinomianism (grace gives license to sin). Other chapters in the book treat of subjects pertaining to the believer's growth in truth and grace. With the aid of brilliant analogies, particularly in Chapter III entitled "The Believer and the Isolation of the Evil Nature," the author drives his truths home with inescapable lucidity. In this, as in other books by Mr. Wuest, we have scholarship aflame with an impassioned devotion to the Saviour, that cannot but bring warmth to the heart as well as light to the mind of the reader.

152 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids. \$2.00.

Witness, by Whittaker Chambers.

This is the autobiography of an American who turned to Communism (feeling that it offered the only solution to modern problems), became an influential figure first in the open Communist party and later in the Communist underground movement, finally abandoning the system after learning its real nature.

Shortly after leaving Communism, the writer offered the information he possessed to high government officials, feeling that it was his patriotic duty to do so at the outbreak of the second World War. Little

attention was given to these disclosures, however, until he was called as a witness in 1948 by the Committee on Un-American Activities of the House of Representatives. (Chambers was then a senior editor of *Time* magazine.)

Particular interest centered around the disclosure that Alger Hiss, influential member of the State Department, was a Communist and former close friend of Chambers. Later Chambers revealed that Hiss and others had been engaged with him in Communist espionage. Stolen documents were produced that resulted in Hiss' indictment and conviction on two counts of perjury, it being too late to bring a charge of espionage. The author not only graphically describes all these momentous scenes, but also pictures his own early life in considerable detail.

He has well succeeded in showing both the evils of Communism and also its undeniable appeal to a certain type of mind which seeks for a better world but knows no better solution beyond that which it offers. When one learns that there was a complete lack of religious training in his childhood, and even an antagonism to the thought of God as Creator on the part of his parents, it is easy to understand why the author was so easily misled as a young man. It is also clear that his repudiation of Communism was at least partially due to a religious experience in his life. He was later baptized in the Episcopal Church and is now a Quaker, but he never gives any clear enunciation of faith in Christ and His atoning death. One rather feels that he should be classed as a liberal Protestant of a somewhat moderate type.

An interesting story and a timely warning concerning Communism in general, and its inroads in America in particular. The extreme length (340,746 words) will probably deter some otherwise prospective readers.

808 pages. Random House, New York. \$5.00. G.C.L.

Basic Errors of Catholicism, by Paul Matthews.

This book on the Roman Catholic question, by a minister of the Church of Christ, is another in the great stream of books on this subject coming off the press, all indicative of a rising interest in and concern over the efforts of the Roman Church to increase its hold on the North American continent. The author devotes two chapters to the question of authority in the Roman Church, two chapters to its doctrines, and one chapter to its spirit of intolerance. We welcome all such trumpet calls.

The book gives evidence of what the author claims in the dedication—that historical research "enamors" him. That, and his application of the rules of logic, are the strong points in the work.

There are a few weaknesses. While the question of authority is basic to any study of the Roman Church, this reviewer thinks that to devote nearly half the book to that question is out of proportion. It means that other important matters are lightly dealt with. The work is colored, too, by the author's denominational bias, which will restrict its usefulness. One could wish, also, that the whole were carefully revised to eliminate the great many errors in type,

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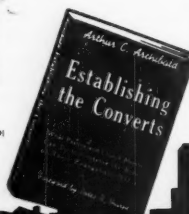
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grammar and language.

144 pages. De Hoff Publications, Murfreesboro, Tenn. \$2.50.

The Romance of African Methodism, by George A. Singleton.

Every thoughtful American Christian is interested in the struggle and development of the Negro people. The Negro found hope and support in the Bible during his days of bondage. This was accentuated by the Wesleyan movement in the eighteenth century. The author has given us vivid pen pictures of the leaders of African Methodism. He says, "They went everywhere, along seldom frequented trails, by-paths, rugged roads; they walked foot logs, forded streams, swam rivers, climbed mountains, went through the valleys, threaded their lonely way through dark and dismal swamps, struggled against Klu Klux Klan, preached in fields, camp meetings, brush arbors, in log cabins. No night was too dark or stormy for these evangelists; in heat and cold, rain or shine, sleet or snow, afoot, astride horse, mule, oxcart, road cart or buggy, these circuit riders kept on the go."

He then shows how courageous and persistent have been the Negroes' effort since emancipation. "They had been set adrift with nothing. In slavery they did not even own their own bodies. When freedom came they had no tools, land or capital; they had no organized churches in the former slave country, no schools; they had to take whatever they had and make whatever they wanted, literally lifting themselves by their own bootstraps. The marvel of the centuries is how these people oriented themselves and canalized their efforts in a way that made for racial uplift."

251 pages. Exposition Press, New York. \$4.00. P.B.F.

Our Public Schools — Christian or Secular, by Renwick Harper Martin, D.D.

The contribution which this book has to make is the revitalization of the Bible and fundamental religious training in the public schools of our nation. The author outlines a plan of action to include the Bible in the curriculum on a nonsectarian basis. On the observance of Christmas, he feels that the birth of Christ is distinctively an outstanding religious event. He says, "Christ is no sectarian, and the religious significance of this day may be well brought in in Christmas exercises." He also holds this to be true concerning Easter and the resurrection.

Although one can see the historical significance of these events, the parents must be reached before the pupils are taught, or one could expect terrific opposition from people who are out-spoken non-believers, as in the weekday church school situation. These prejudices must be broken down, or we will continue to act only as agents of propaganda with regard to imparting Bible knowledge to pupils, via the public school. This must be introduced as a community-wide effort, so that parents will be behind the movement.

A particular feature of the book is the large number of well-selected quotations from outstanding Americans, supporting the author's thesis. Parents, teachers, and Christian educators would do well to carefully study the worthwhile proposals of Dr. Martin, with a view to making the Bible, and moral and religious instruction a vital part of their local school-community program.

152 pages. The National Reform Association, Pittsburgh. \$2.00. A.T.A.

Man's Ruin, by Donald Grey Barnhouse.

This purports to be expository messages on the whole Bible, taking the Epistle to the Romans as the point of departure. This series of sermons was given in the pulpit of the Tenth Presbyterian Church of Philadelphia, and later over the radio to an extensive audience. The author's method is to take the Epistle to the Romans phrase by phrase and to invert the whole Bible like a pyramid resting on its point—the full

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Problems of Modern Youth, by William S. and Myrna A. Deal.

This book contains practical advice for young people, written in an interesting style. It is evident the writers have had wide experience in work with youth and speak from their experiences. Into this they have woven a number of good quotations from well known Christian leaders. It is a book that should be interesting and helpful to young people and should also be of real value to parents, youth leaders, or any who have the privilege and responsibility of counseling with the teenager.

160 pages. West Publishing Co., Apollo, Pa. \$1.25. G.D.

FIVE BOOKLETS FOR CHILDREN

Little Christian's Nursery Rhymes, poems by Gertrude Elsa Wartchow, pictures by Ray Lahikainen.

The purpose of this children's booklet is to relate verses of Scripture to the everyday life of the child. It is colorfully illustrated, and would appeal to the primary or beginner, though the meter is jumpy in many spots. This will hinder the child's memorization of the pieces, for the little child needs true rhythm, as expressed in our traditional nursery rhymes. Some of the spiritual truths given are unrelated to a child's understanding, such as "Commit thy way unto the Lord." This particular poem deals with adult cares, of which the child knows nothing, and is expressed in adult terminology. 8 pages. Paper, 25c; plastic, 50c; cloth, 75c.

My Best Friend is Jesus, story by Waldo Richardson, pictures by Ray Lahikainen.

The language of the story is direct and simple, and the little child will like the presentation for its variety. The illustrator should not have mixed modern and oriental dress of the New Testament period. Most children who will read the story will know that men and women did not dress in suits as they do now. Furthermore, the young child does not possess a sense of chronology, so the variety of dress would only serve to confuse him. 8 pages. Paper, 25c; plastic, 50c; cloth, 75c.

Twinkle, Twinkle, Little Star and *Dear Little Children*, poems by Gertrude Elsa Wartchow, illustrated by Edwin Pike.

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God Made the Sun, poems by Virginia Baker, illustrated by Edwin Pike.

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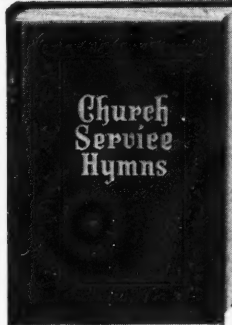


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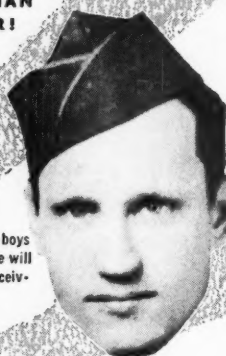
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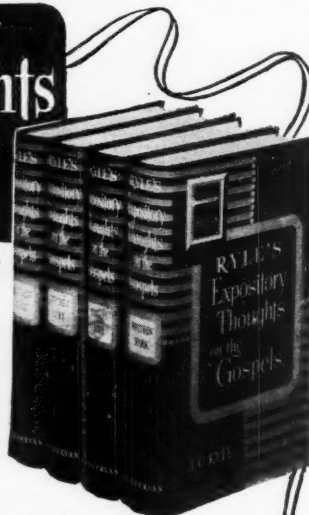
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On Duty in Dublin

[Continued from page 133]

was full and the air heavy with tobacco smoke. Every half hour or so came a knock at the door; then silence, as the waiter announced, "Glasses under the table." Even coffee cups were slipped under the table too. The warning was taken up in subdued whispers, and in many cases the whiskey had been emptied into the cups and the glasses already cleared away.

When all the evidence was removed, the waiter conducted his special semi-secret entrance formula for strangers, anxious to make up his mind that they were real customers, not police detectives. So they came, young men and old men, artisans and professional men, hardened harlots and dissolute couples. As they entered, the low buzz of conversation would start up again, and the glasses and cups would return to the table tops. Most of them were tipsy to some degree when they arrived. Few got any more drunk, since this diluted whiskey and the sobering qualities of the coffee just counterbalanced each other and kept the drinkers in that state of intoxication which best suited the management.

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*"My soul is night, my heart is steel,
I cannot see, I cannot feel;
For light, for life I must appeal
In simple faith to Jesus."*

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As night wore on, the interest in that

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room centered around the subject of heaven. They wanted to know whether it really existed, what it was like, and whether they had any chance of ever reaching its peaceful shores. It was after five, that Sunday morning, when the first bell was ringing for early mass, that the waiter in his white apron sat on one of the tables reading aloud the last two chapters of the Apocalypse (Revelation). One by one the coffee cups were neglected and the breakfasts set aside while those surfeited pleasure-seekers turned round to listen to one of their own company reading to them of the city where there is no night, no pain, no tears, and where nothing that defiles can ever enter.

There is nothing like the presence of Jesus to expose the sham, the make-believe of the best of this world's glittering toys. And the weary look on some of those sin-stained faces of men and women that morning has haunted us ever since. They too, dear souls, would fall and worship at His feet, if only their blinded eyes could see Him as He really is. But He has been hidden behind a host of departed saints and ecclesiastical trappings and human traditions of our ice-bound, apathetic, modern Christianity. May God forgive us!

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee.—Proverbs 25:21, 22

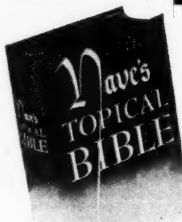
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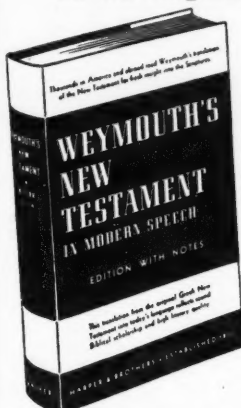
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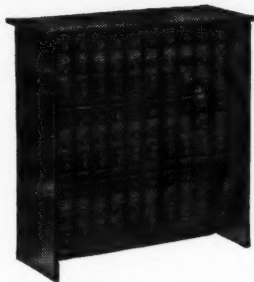
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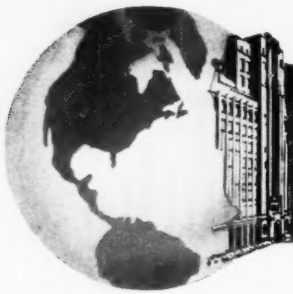
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Institute *and* Alumni

HERBERT LOCKYER, JR., EDITOR

94 Graduate at Summer Commencement

By RUTH BENNETT

AS the senior class left the halls of Moody Bible Institute there was a phrase upon each member's lips—"At Thy Word I Will." This willingness to do whatever the Master commands, as expressed in the class motto taken from Luke 5:5, is characteristic of the ninety-four class members.

God spoke to the graduates in various ways to bring them to the Institute. Long before the words of the motto were chosen, each answered His call with words similar to "At Thy Word I Will." Wending their way from twenty-three states and three other countries they arrived at MBI.

Former students influenced the lives of

Ninety-four seniors received their diplomas at the summer graduation exercises July 31 in Torrey-Gray Auditorium. The commencement address was given by Dr. J. Palmer Muntz, pastor of the Cazenovia Park Baptist Church, Buffalo, N.Y.

sixty-three members. Almost half of this number have pastors who have attended the Institute. WMBI influenced twelve of the graduates, either in leading them to Christ as Saviour or in coming to the

Institute. The Correspondence School reached five. Thirteen claim members of their immediate families as graduates of the Institute.

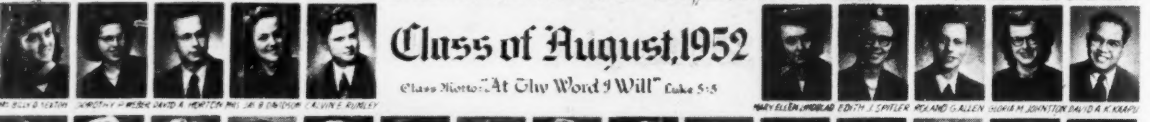
Since their first class meeting on May 22, 1951, learning to work together taught each graduate more of what it means to say, "At Thy Word I Will." They represent fourteen denominations.

In spite of heavy schedules, approximately three-quarters of the class participated in the extracurricular activities of the school. Half of the class were blessed with some musical talent.

In obeying the command of the Lord, twenty-four have definite aspirations and plans for the foreign field. Nine of



The Moody Bible Institute of Chicago



Class of August, 1952

Class Motto: "At Thy Word I Will" Luke 5:5



ALUMNUS OF THE MONTH

A. Franklin Broman, dean of men and faculty member of MBI, is a graduate of December, 1924.

It was on Labor Day in 1922, on the shores of Lake Superior in the zenith city of Duluth, that the missionary, Lee Downing, read to twenty-two-year-old Franklin Broman the well-known verses, Romans 12:1, 2. Mr. Broman, then a student at the University of Minnesota, had planned to go into the business world, but that day God spoke to him, and the decision was made to prepare for full-time Christian service. He later read the statement of Spurgeon, "If God has called you to be a missionary, why stoop to be a king." God had called young Broman and he no longer wanted to be a "king" in the business world.

Mr. Broman received his bachelor of science degree from the University of Minnesota in 1922. He graduated from the General Bible Course at MBI in 1924, received his bachelor of theology degree from Princeton Theological Seminary in 1930, and master of theology degree from Westminster Theological Seminary in 1931. He was ordained in the Presbyterian Church in 1930, and has served as pastor in Austin, Minn.; Philadelphia, Pa.; Minneapolis, Minn., and for the past five years he has been acting pastor of the Presbyterian Church at Waterman, Ill.

Since coming to MBI as dean of men in 1937, he has served as counselor to thousands of young men, and throughout the world there are those who thank God for Mr. Broman. Wherever former students of MBI get together, Mr. Broman is sooner or later the topic of conversation, and at alumni rallies he is always a welcome speaker.

Mr. and Mrs. Broman were married in 1927. They have had four children: Virginia is twenty-four and James is eight. Mary Louise and Ruth are with the Lord.

these are looking toward Africa, while the rest have their attention focused on Arabia, China, Hawaii, India, Japan and South America.

Many avenues of service await thirty-eight graduates at home. Some of these are: children and young people's work, Christian education, church music, evangelism, Jewish missions, pastorates, radio, teaching, Youth for Christ, and the duties of a pastor's wife.

Nine of the graduates have applied to mission boards, and three have been accepted by home mission boards. Further training awaits nineteen of this class.

NEWS IN BRIEF

► Juanita Ruby, pianist; Kerchal Armstrong, baritone; Delores Hedges, organist; Charles Lambshead, pianist; and Talitha Colwell, violinist, presented recitals at the summer commencement.

► Members of the advanced aviation course recently completed their cross-country training flight, by going to and from the Rocky Mountain area. Operations were based at Denver and Pueblo, Colo.

► Dean A. Franklin Broman recently celebrated his twenty-fifth wedding anniversary.

► In the first six months of 1952, the Colportage Department reports that 5,000,000 pieces of literature were sent to 59 countries in 32 languages and dialects. A total of 4,643 schools received Colportage literature, 442,054 tracts were sent to jails and hospitals, and 281,130 pieces of literature were shipped to the armed forces.

► The Institute recently printed 360,000 tracts in Switzerland in various European languages, for distribution on the continent.

► A total of 243 alumni and friends attended the banquet, July 19, at the Winona Lake Hotel during Alumni Day at Winona Lake, Ind.

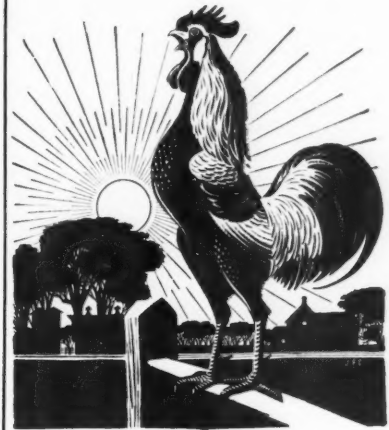
► George Speake with his "Sermons from Science" equipment had an unfortunate accident recently, when his trailer overturned. No one was hurt, but the equipment was damaged.

► Dr. Billy Graham, in his coast-to-coast "Hour of Decision" program, which he recently broadcast from Winona Lake, Ind., spoke very highly of MBI. "During the last fifty years, when liberalism and spiritual decay have swept through the nation, Moody Bible Institute has stood firm," he declared.

► On July 21, Dr. S. Franklin Logsdon resigned as pastor of the Moody Memorial Church, Chicago, to become pastor of the Immanuel Baptist Church of Holland, Mich.

► Samuel R. McDill, Alumni Association vice-president, conducted evangelistic meetings in Ireland in August, during the Y.F.C. congress.

► Cornelius M. Beerthuis began his duties as pastor of Bethel Baptist Church, Evergreen Park, Ill., on July 6, after fourteen years and nine months at Immanuel Baptist Church in Holland, Mich. During his ministry in Holland, seventeen young people of the church



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entered Moody Bible Institute to prepare for Christian service. Both Mr. Beerthuis and his wife (Frances E. Peigh) were graduated from the Institute in 1928.

Sends 10 to MBI

H. A. Somerville, pastor of the Amarillo Bible Church, Amarillo, Tex., has the distinction of having ten young people from his church as students in the Day School. Mr. Somerville graduated from MBI in 1926.

Reader's Letter

Port Mann, B.C., Canada
June 28, 1952

Dear Friend:

It is with deep regret I pen these few lines telling you of the homegoing of one of our very early students, R. H. Roper, age 84 years.

How he cherished the teachings of the Moody Bible Institute! A pupil of Dr. R. A. Torrey, also of Dr. D. B. Towner, he was a wonderful singer. His songs were a sermon in themselves. He traveled up and down the Fraser Valley all along the coast up as far as Alaska, into the mining district, working during the day, preaching and singing the gospel to the men in the evenings. His homegoing has caused us much sorrow, yet we rejoice as we know he is now happy in the presence of his Lord and Master, whom he loved and served faithfully for sixty years.

In 1935 he came to Port Mann, and with the aid of a few volunteer helpers built the first religious building in the district, the Port Mann Gospel Mission (interdenominational). It was built of C.N. Railway boxcar lumber. . .

Mr. Roper's homegoing leaves a vacancy which can never really be filled. Sincerely yours,

OLIVIA B. AITKEN

P.S.—In 1938 one of your representatives called to see Mr. Roper and kindly sent us fifty copies of the *Standard Songs of Evangelism*, which we are still using, and wish to thank you again.

FRANK EARNEST CALLED HOME

Frank Earnest, member of the Institute music faculty for the past twenty-three years, was called to be with the Lord August 25 after undergoing surgery. A resumé of his life and ministry will appear in this department next month.

Faculty Engagements

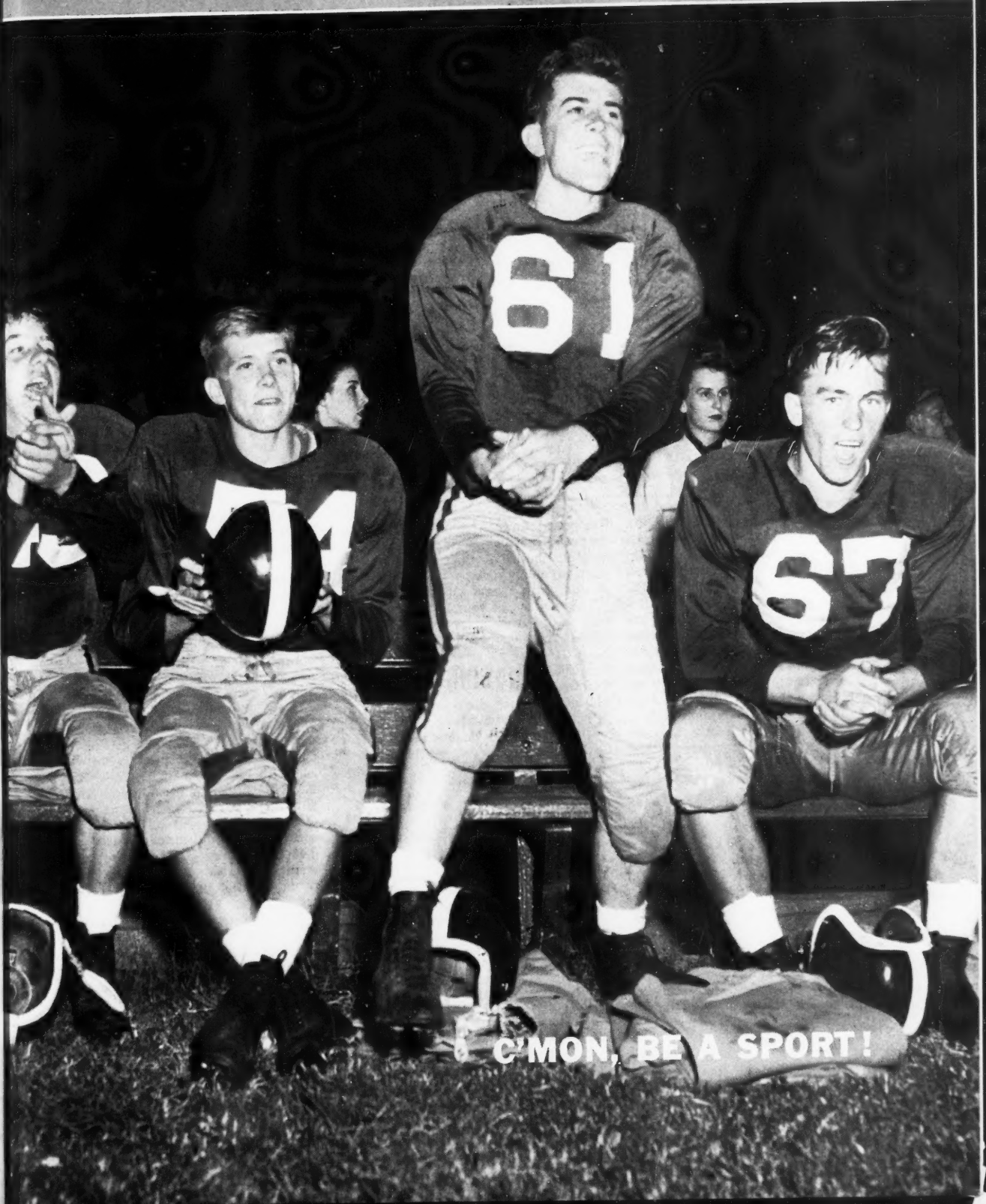
Dr. S. Maxwell Coder—October 19, Bensenville Bible Church, Bensenville, Ill.

Harold E. Garner—October 18-November 15, Ridgewood Baptist Church, Joliet, Ill.

J. Arthur Springer—November 16, Bensenville Bible Church, Bensenville, Ill.

YOUTH

Supplement



C'MON, BE A SPORT!



Lambert photo

*There are two voices—
one coaxing . . .
daring, the other,
inviting . . . challenging
you to—*

C'MON, BE A SPORT

By JOHN A. WITMER

WITH fall in the air and frost on the moon attention centers once again on the autumnal round of sports, both indoor and outdoor, with Captain Pigskin leading the parade. There's something exciting about the rush of school again and getting back to "that old gang of mine." Whether you view the game from the backfield or the grandstand there's a thrill to those big football week ends. The blood seems to run a little faster in the fall, and there's an indefinable something in the air that seems to urge "C'mon, be a sport."

When the subject is football, other athletics, or just clean fun, let yourself go and obey that urge. But just one word of caution. There's a world of temptation in that invitation, "C'mon, be a sport." Young people who seek to live for the Lord Jesus Christ know the snare in those words. They have heard that phrase again and again from their schoolmates and friends in tones of coaxing, of disgust, and of scorn. "C'mon, be a sport" is the call of the world which seeks to destroy the testimony of the Christian.

✦ How many times has someone responded to your refusal to take a cigarette with that invitation? How many times after a big football victory when you refused to join the crowd at some roadside tavern for a celebration with drinks and dancing did someone say, "C'mon, be a sport"? Such friends take the attitude that convictions are things of minor importance which should always be sacrificed for conviviality. They

act as though refusing to go along with the crowd down the path of least resistance is being a "wet blanket." Be careful. There's devilish logic in that invitation and, unless you are constantly on guard, its appeal will be irresistible.

The truth is, of course, that the person who is the real sport is the one who refuses to compromise his Christian faith. It takes no strength to float with the tide, but it requires courage and stamina to buck the current. The ones who call, "C'mon, be a sport," may malign you, but they'll also admire you. The truth probably is that your stand for Christ pricks their conscience, which they seek to salve by making you compromise your testimony.

✦ WHEN we turn to the Bible, we find that someone else invites "C'mon, be a sport." This person is the apostle Paul. Frequently in his epistles he describes the Christian life and its challenge with illustrations from the arena of the Grecian games, the world of sports of the ancient civilization. He pictures the experience of the Christian in this world as both the preparation and the participation in a great athletic contest that will test the spiritual strength of every believer.

Paul's great illustration of the Christian life itself from the field of athletics is that of a race. He frequently mentions this illustration, and all that he says can be summarized under three principles.

First of all, Paul says, know what the goal is and have that goal in mind. From

his own example he writes, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14), and again, "I therefore so run, not as uncertainly" (I Cor. 9:26).

The second principle is, run to win. Paul exhorts us, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain" (I Cor. 9:24). This was his own objective (I Cor. 9:27; Gal. 2:2; Phil. 2:16).

Third, he asserts, let nothing distract you from your goal. From his own experience Paul says, "Forgetting those things which are behind" (Phil. 3:13). Similarly, Hebrews 12:1 urges the believer to "lay aside every weight, and the sin which doth so easily beset." Of the Galatian believers Paul asks, "Ye did run well; who did hinder you?"

If these three principles are followed, victory is certain, as Paul himself illustrated by his life for Christ (II Tim. 4:7, 8).

The Christian life is a spiritual athletic contest which demands our best and challenges us as nothing else can. We don't know the length of the race, whether marathon or sprint; but whatever it be, God through Paul calls us to "run with steadfastness the race that is set before us" (Heb. 12:1). C'mon, be a sport—in the real sense of the word!

There are three kinds of "go" in missions. Young people *must* go; parents *must* let go; parents and others *must* help go.
—The Prairie Overcomer

Old enough to vote? Then you'll want to know your responsibility as a Christian first and an American second on ...

November 4

By JOHN HOWARD

STEVENSON and Eisenhower," says an article in a recent issue of one of the leading news magazines, "are after the toughest job on earth ... control of the biggest, richest, most complex enterprise the world has ever known ..."

How big? So big that it employs two and a half million civilians while three and a half million more are in active service in the armed forces. These two groups together, however, account for only about one-fourth of the total who receive checks from the U.S. treasury. Nearly 18 million other individuals are on the receiving end for one reason or another ... old people, veterans in school, farmers for conserving the soil, etc.

How rich? Rich enough to spend \$85.4 billion next year, but not quite rich enough to pay its bills. In spite of the fact that one dollar out of every four in the nation's income is taken by the government to help pay its obligations, its income will be \$13 billion short of covering those bills.

How complex? The government runs a vast insurance system ... a great fleet of cargo and passenger vessels ... air liners which circle the globe ... banking operations to carry government guarantees back of loans and bank deposits ... the growing atomic industry ... a system of gigantic power projects ... etc., etc.

The President directs all of the government's great corporations. He can control the nation's money by dominating federal reserve policy. His immense spending power enables him to influence wage levels. His authority to say who is to be drafted for military service gives him control over the destinies of millions of young men. Bases of the military organizations under his command circle the globe. He runs a war in Korea. His word controls billions in loans to countries abroad, and influences policies in far-away countries. This is the official our country is about to name.

The factors underlying selection of the candidates by their respective parties have been discussed at length in the press and over radio and television networks. The election of one of these candidates,

however, depends on the millions of qualified voters who will go to the polls on November 4* ... and, as this article is being written, the consensus is that the outcome is "strictly an even bet."

Many of you who read this article have celebrated your twenty-first birthday since that memorable day in November, 1948, when the voters of America sent Harry S. Truman back to the White House for a full four-year term, and very likely you are asking yourselves just what your responsibility is in view of the fact that you are a Christian first and an American second.

Earnest and well taught Christians hold diametrically opposite views regarding the exercise of the right of franchise. All agree that the Christian is a citizen of the state (note the difference between the terms *state* and *world* ... the Christian is *in* the world but not *of* it, but does have divinely imposed responsibilities to "the higher powers"; see Rom.

*In most states.

13), and is to obey all of its measures unless they are directly contrary to divine pronouncements, in which case the formula "we ought to obey God rather than men" (Acts 5:29) is decisive. Many, perhaps most, go further and conclude that in a democracy the right of franchise is a responsibility as well as a privilege, and therefore to be a good Christian one must vote. Others feel that heavenly citizenship makes them aliens here, and therefore they feel they have no right to vote.

It is not the purpose of this article to enter into this controversial issue, but rather to urge every Christian to look into the matter of his responsibility in connection with the coming election, and then to follow through with whatever he feels led of the Lord to do.

Those who feel that to vote is to betray one's heavenly citizenship will, at any rate, feel constrained to pray that—whoever is elected—the government of the U.S. may be conducted in such manner that God's people may lead quiet and
[Continued on page 172]

Three teen-age school girls register in Atlanta in preparation for taking part in their first election. Under Georgia law, eighteen-year-olds are eligible to vote. Acme Photo.





ASSIGNMENT: Forgotten Faces

By Margaret Anderson

SAY, this list gets longer all the time." Gordie looked at the paper he was typing. "I never realized we had so many shut-ins in our church membership!"

"I know!" Jean answered. "And am I glad we're finally going to do something for them!"

"Here's old Mrs. Crump," Gordie pointed to one of the names. "I remember years ago how concerned people were about her when she became bedridden."

"Don't say it. I know just what you're thinking. How many remember her now?"

"Well, it's going to be different from now on. This first project is just a beginning. Here, you are the one to cut the stencil inviting the kids to do their part." He stepped away from the typewriter and indicated it was her move.

Jean was ready. She had already typed a unique invitation which she knew would get results.

• • • • •

This particular young people's group has decided that besides a program of song and cheer, there are other ways they can bring joy to those who can no longer come to the church to fellowship with other Christians.

Once a month they're going to hold a prayer meeting at the home of some shut-in.

They are going to make a list of those who cannot write, and will offer to write letters for them.

Some of the girls are going to give Toni waves.

Some of the fellows will offer to do odd jobs and repair work.

Many shut-ins have very limited means, and though they have a great deal of time to read, often they run short of reading material. Christian magazines and periodicals are being collected and circulated among the shut-ins.

Mrs. Helner and Mrs. Jamison can scarcely see. Young people who live in their neighborhood have promised to spend at least an hour a week reading to them.

Once a month the young people plan to transcribe the Sunday morning worship service. They want the absent members to feel the joy of actually listening to a program from their own church.

These young people know that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction . . ." (Jas. 1:27).

A good admonition is this, "Go, thou, and do likewise!"

Congratulations, young people, for an excellent idea and for doing something with it! Now, how about your young people's group? Let us know what your group is doing to help the work of the church. The best reports will be printed along with a picture representing the group. Do not send pictures until requested.—Editors.

Let's Face It

By ANNE CHILDS HUMMEL

You'll notice a slight change in "Let's Face It!" Instead of answering several questions each month, we'll tackle just one, thus enabling a more detailed and, we trust, helpful answer. Send your problem to "Let's Face It," MOODY MONTHLY, 820 N. LaSalle Street, Chicago 10, Ill.

What about the "owe no man anything" scripture? I'm enrolled in a Christian school, but am constantly behind in my bills. I'm working, but always need clothes, incidentals, etc. Where should I exercise the faith for the Lord to supply FIRST . . . my clothes or my bills?—A. G., Detroit, Mich.

First, let us see what Paul meant in Romans 13:8 when he said, "Owe no man anything." This command is a brief summary of the exhortation in verse 7 to "render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Thus the command to "owe no man anything" covers more than monetary debts. It includes all phases of a Christian's relationship to others, and is fulfilled in loving one another. It means that we must discharge all our obligations.

Now, some Christians take this to be a strict command against any kind of financial indebtedness. If this is correct, it would be impossible, for example, to buy a house except by outright and complete payment. It would rule out a mortgage. But this interpretation is not required. Paul in his command is saying that the Christian is not to be under obligation to anyone. In financial matters this means that he is not to incur any debt which he does not intend, or is not able, to pay. In the example above, if the Christian has a mortgage and is making regular payments with a view to paying it off, he is not disobeying the principle of Paul's teaching. It is a business transaction in which the creditor is satisfied with payment of interest on the loan.

So much for the principle involved in Romans 13:8. Now for the practical application. The immediate problem seems to be twofold: (1) not having enough money to cover all expenses; (2) the best way to spend what money is available. If a school bill for tuition or room rent is due, but the money is *really* needed (be sure that it is actually needed) for an overcoat, you should present your problem to the school so that some arrangement can be made—perhaps for partial payment and an extension of the bill. *Never* just ignore the bill with the idea that you can get by with letting it go. Schools are generally willing to help in special cases of this kind, but the matter should be presented to them. If done in this way, the action would not run counter to Paul's command, because you have shown you have intention to pay the bill by making arrangements to do so.

But you say that you are constantly behind in your bills. It does not seem

(Continued on page 172)

YOU

and Your Young People

By Wally and Esther Howard

LOVE YOU CAN LIVE WITH

First Sunday: What Is Real Love?

"Love," according to such popularly accepted authorities as books, magazines, movies and radio, is an uncontrollable, irrational attraction for one of the opposite sex, be they married or single. Educating our young folks in the difference between this flimsy counterfeit of love, and genuine, God-centered love is a job too big to be done in any month of programs, but here at least is a beginning.

All love between persons of the opposite sex is composed of two important parts. The first we'll label *spiritual attraction*. It is composed of respect, admiration and genuine liking for the mind, soul, and spirit of the one with whom we are in love. This kind of attraction grows out of acquaintance and companionship. It is the part of love that deepens and enriches a romance even into old age.

The second part of love we'll call *physical attraction*. It is our response to the bodily presence of the opposite sex, based on eye appeal and sex appeal. Doctors tell us that this physical attraction and response is most powerful in the late teens, among our young people who too seldom are helped to understand the powerful emotions it produces, or given aid in controlling them.

Experts claim that at the time of marriage the ideal ratio is 60 per cent spiritual attraction, 40 per cent physical attraction. As couples grow older P.A. naturally diminishes. If their S.A. for each other grows as it should, no vacuum appears; but if a romance has been based chiefly on P.A., its normal decline will create the pathetic kind of emptiness seen everywhere in so many marriages, Christian couples not excluded.

It is almost impossible for those in love to consider their feelings objectively, much less to determine how much of their feelings are S.A. and how much P.A. How then can we help our young folks solve the problem of what is real, enduring love? It is a job that can only be started in this month, but a job which we can do more effectively if we keep these purposes in mind:

1. To make plain these two different elements of love and their respective importance.

2. To show young folks that too much of what masquerades as real love is nothing but short-lived physical attraction.

3. To help them see that even their best attempts to understand and control their emotions are not enough.

4. To lead them to know and look to God's Word to teach them and guide them in these vital matters.

5. To lead them in a close walk with the One who is the author of all true love.

The love chapter, I Corinthians 13, was not written primarily for couples as a measure of true love, yet it is the best possible thermometer for measuring the enduring qualities that make for a real love affair. Have your group read this chapter together, preferably in a

The topic this month will interest your young folks more than any other we will ever present, for who among them is not fascinated, whether openly or secretly, by the matter of love and marriage. As a matter of fact, the great bulk of their problems revolve around this subject in one way or another. This also is the area of our young folks' lives where Satan scores many of his most devastating victories. Much is written these days to help in the solution of these problems, but pitifully little from a Christian viewpoint, though that is the only really satisfactory viewpoint to take of love and marriage.

modern translation; then promote a discussion of verses 4-8 in relationship to real, lasting love.

"The heart is deceitful above all things, and desperately wicked; who can know it?" says Jeremiah 17:9. So when our hearts tell us it's really love, we dare not trust its verdict. If even our hearts trick us, who then can we look to and trust? The next verse, Jeremiah 17:10, is our answer. Ask God to help you make it real in the lives of your young folks, along with Proverbs 3:5-7, and Psalm 37:3-5.



Second Sunday: What Makes an Ideal Husband?

Volumes are written today on this subject, but none of it begins to compare with what Paul set forth in Ephesians 5 as the ideal for model husbands. Here are some highlights of this passage as translated by J. B. Phillips in his *Letters to Young Churches*:

"... the husband is head of the wife in the same way that Christ is head of the Church... this means that the husband must give his wife the same sort of love that Christ gave His Church, when He sacrificed Himself for her... Men ought to give their wives the love they naturally have for their own bodies. The love a man gives his wife is the extending of his love for himself to enfold her. Nobody hates or neglects his own body, he feeds it and looks after it... Let every one of you who is a husband love his wife as he loves himself."

I Peter 3:7: "You husbands should try to understand the wives you live with, honoring them as physically weaker yet equal heirs with you of the grace of eternal life. If you don't do this, you will find it impossible to pray properly."

With Christ Himself given as the model for husbands to pattern themselves after, there is much that can be said by way of group discussion as to what all that involves in day-to-day modern living.

Third Sunday: What Makes an Ideal Wife?

Again, though much is written today on ways to become the model wife, none of it comes up to the standard found in the Word of God. Proverbs 31:10-31 is one of the best passages for your group to study. If a blackboard is available, have them list on it the qualifications named there for the model wife—trustworthiness, willingness, thriftiness, not lazy, sense of business, not a weakling, but with inner strength, etc. But be sure to let your young folks pick these out themselves, not using the words found in the chapter, but putting it in their own terms. Also introduce them to Proverbs 18:22 coupled with 19:14. I Peter 3:1-6 is worthy of real study also by your group.

Fourth Sunday: What Makes an Ideal Christian Home?

In preparation for this program, we suggest that two or three weeks ahead of time you assign your young folk, or a special program committee, to do some research. Have them look for and clip out everything they can find in maga-

zines and newspapers about the importance of home life to the life of the individual, the community, and the nation. If they do not find enough this way, assign them to collect this kind of information from their library. The Public Affairs Commission Incorporated, 22 East 38th Street, New York 16, has available at a very small cost pamphlets on subjects related to the home.

The night of the program have them present their material in an attractive display—not just a shabby pile of papers. Have one or two give a summary of what they found. Then be prepared to point out how the Christian husband and wife, following the pattern presented in the past two Sundays' programs, are better equipped and more able to build the kind of home life which will fulfill the standards set forth by authorities on the subject. Point out that the failure of home life which is threatening our nation today is not due to lack of information, but lack of qualification and enablement—the very kind that Christians have at their command.

For a very valuable presentation of the place of the home in witnessing and evangelism, we recommend the article "Go Home to Thy Friends," by William F. Batt, in the May, 1952, issue of *Eternity* magazine. It contains some ideas that should be incorporated in your discussion of the Christian home.

November 4

[Continued from page 169]

peaceable lives in all godliness and honesty (I Tim. 2:2). Those who conclude that voting is not only a privilege but an obligation, need first of all to decide *how*

to vote. Here again the decision must be made individually after intelligent consideration and definite prayer. Then make up your mind, regardless of who wins, to accept the verdict as God's will and to pray that God will rule and overrule so that His people may enjoy governmental protection in discharging their important duties and services.

In view of the almost inconceivable power vested in the President of the United States, and in view of the prospect of a very close race—the closest since 1916—voting is serious business. Every Christian, young or old, should carefully and prayerfully determine what his responsibility is on election day, November 4 . . . and then fulfill it.

Let's Face It

[Continued from page 170]

constantly unable to pay their debts. Here is the element of faith. We look to God to supply our needs and trust that He will do so. But again, let us be sure that we are handling our money wisely and not spending it for unnecessary things. If our real needs are not being met over a period of time, we must then take stock and re-examine our situation. Perhaps you should pray that God will open up an extra job, or some other job which will pay enough for you to meet your obligations. It might even be His will for you to stop school for a year and work full time, as many students have done. But chances are that if you conscientiously re-examine your budget and strike off all the unnecessary items, then claim His promise to supply the rest, your bills will be paid and you might even get some of the "extras."

Retort *views from you*

Prince Wants Pen Pals

Please give my name and address to any young people to write me as a pen pal. My age is 16. I am five feet ten inches, have dark blue eyes and a black complexion. My life interest is Scripture and my hobby is cycling.

I hope and trust you will do your best to send me *MOODY MONTHLY* magazine every month, and awaiting to see my pen pal's letters by return mail.

Prince S. O. Ezewu

P.O. Box 44

Wau, Nigeria, West Africa

They're All Good

You want to know what we like best in *YOUTH SUPPLEMENT*. That is difficult for me to say, for I enjoy every article and feature in the section. I find them soul-lifting and encouraging as well as informative.

Escondido, Calif.

ELOISE THOMPSON

Disagrees with "Bible Superstitions"

Some time ago, in the May issue of *MOODY MONTHLY*, I read an article that I cannot be completely satisfied with. The theme of the article was, "Do not rely on opening the Bible at random,

taking what you may find as a direct revelation from God."

I heartily disagree. Although let me say that I would not think of doing such a thing without prayer, and faith that God would show me what I needed to know.

Several months ago, while standing by my husband's bedside, after a long and seemingly fatal illness, I felt that I could stand no more. In my heart I cried to God to tell me whether he would live or die. If he was to die, I had to get myself adjusted to it. If he was to live, then I had to know so that when the doubts came, I would have some promise to hold on to.

I picked up the Bible, and it fell open to Psalm 21:4 "He asked life of thee, and thou gavest it him." I was electrified. There was my promise. I never doubted again, even when he was taken to the hospital four months later for heart surgery. After examinations by several doctors, we were told that "it would just be a matter of time." The very next day my husband *walked* out of the hospital, a well man. God had healed him overnight.

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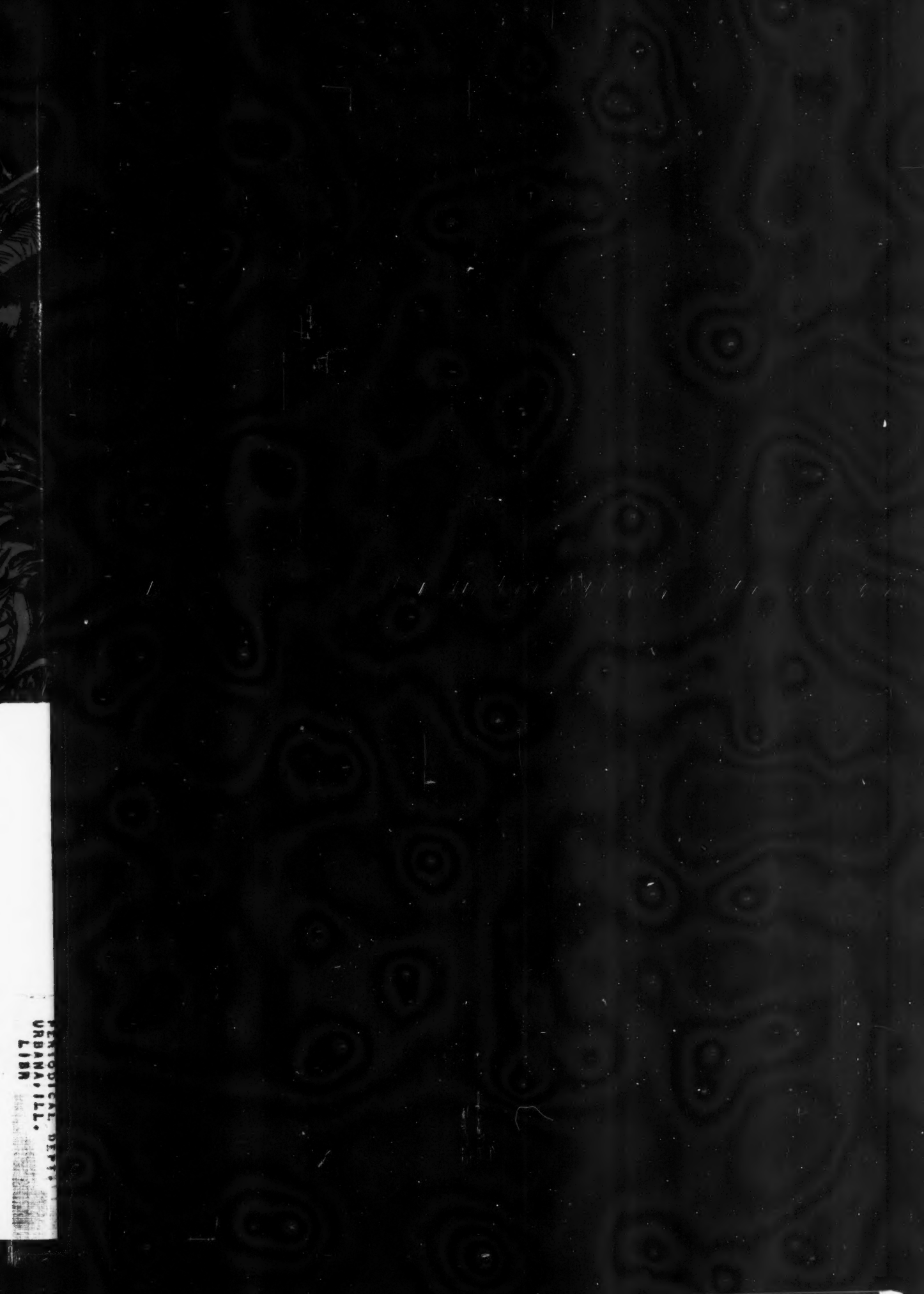
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